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ABSTRACT

This resource guide presents curriculum materials that focus on American Indians and their culture. The materials were compiled at a national workshop that brought together educators from the United States and Canada to develop authentic cultural materials to enhance the educational experience of Indian students. The guide contains lessons in social studies, languages, language arts, science, health, art, reading, writing, personal development, family living, and physical education. The guide is organized into sections containing lessons for elementary, secondary, and higher education levels. At the secondary and higher education levels, American Indian literature, state and federal Indian policy, and cultural perspectives are addressed in the lessons. Each lesson consists of goals and objectives; concepts covered and cultural presentation; class activities; resources; and the name and address of the person who developed the lesson. (LP)

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TEACHING AMERICAN INDIAN CULTURE IN THE CLASSROOM

LESSONS FOR K-12 AND HIGHER EDUCATION

RC018441

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9TH ANNUAL
NATIONAL AMERICAN INDIAN
CULTURAL CURRICULUM DEVELOPMENT WORKSHOP

Dates: July 17-21, 1989

Location: Portland, Hilton
Portland, Oregon

Sponsor: American Indian Institute
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Introduction

In recent years, American Indian nations throughout North America have come to recognize the need to have a written legacy for future generations.

Urban and rural Indian communities throughout the nation have endorsed cultural studies as an essential component to the completion of an Indian child's educational experience. In response to this need and commitment for authentic cultural curriculum materials to use in the classroom, the American Indian Institute at the University of Oklahoma, sponsors and continues to sponsor national, regional and on-site American Indian cultural curriculum development workshops.

This year's national workshop--held July 17-21, 1989, in Portland, Oregon--brought together educators from across the United States and Canada to develop lessons focusing on Native American nations, tribes, bands, and people. The evolution of their efforts has generated a myriad of lessons, compiled into this resource guide, "Teaching American Indian Culture in the Classroom." As you use this guide you will notice that developers focused primarily in the area of social studies; however, the guide also contains lessons in other subject areas, such as languages, language arts, science, health, art, reading, writing, personal development, family living and physical education.

Lesson organization in this resource guide begins with lessons for the elementary, secondary and finally lessons for higher education. Although suggested grade levels have been provided, many of the lessons have been designed to accommodate a wide range of grade levels. Teachers should feel free to adapt these lessons to meet the needs of the particular groups of students with whom they are working. The American Indian Institute salutes this year's developers for producing these much-needed curricular materials. Through cooperative efforts we can positively impact the personal development, attitudes and future lives of American Indian youth.

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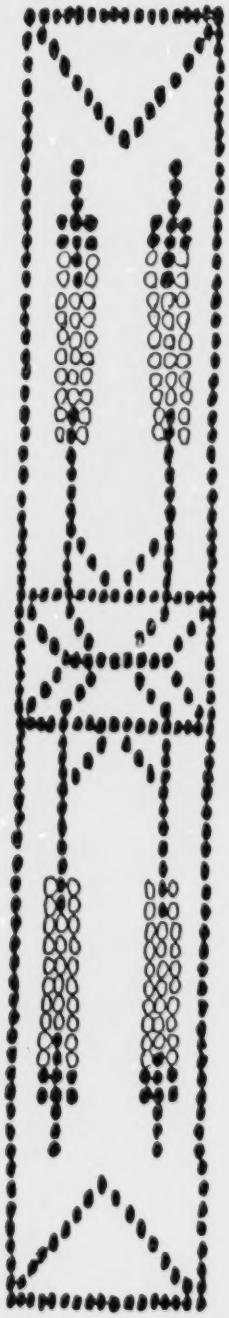
ELEMENTARY K-6



CREE COMMAND WORDS

Goal: To learn to speak command words in Cree..

Objectives: 1. Students will speak Cree command words.

2. Students will comprehend the meaning of Cree command words.

Concept: Cree command words teach survival, discipline and respect.

Grade Level: Kindergarten

Cultural Presentation:

Speech is a distinctly human ability. Children everywhere learn the language of their parents in an incredibly short time. Every five year old has mastered most of the language structure s/he will need for a lifetime of talking. In the Cree "Y" dialect, the first important words children should learn are command words. This teaches them a form of survival, discipline, child rearing and respect.

Kaya - don't

kiyamapi - be quiet

api - sit down

ā̄stam - come here

nipawi - stand

pimohte - walk

awas - go away

mīciso - eat

nipā - sleep

Activities:

1. Have the class form a large circle for a game of Simon Says. Explain that each student will take a turn being Simon and each will start the game with a Cree command word.

2. Have students listen to the command words given orally by the teacher. Have the students perform the commands.

3. The first student who performs the Cree command word will be allowed to instruct the group in performing the next Cree command. Continue until all children verbalize a Cree command word.

4. Teacher will observe the children performing when a Cree command word is given.

5. Have children form a large group. Have the teacher say a Cree command word and perform the command. The teacher will instruct students to repeat the action commands s/he is performing and say the Cree word.

6. The children will be evaluated through verbal repetition of Cree command words.

Resources:

Hunter, Emily and Jean Mulder, Cree 101 - Textbook, First Term, School of Native Studies, University of Alberta, Canada.

Wolfart, H. Christopher and Janet J. Carroll, Meet a guide to the Cree Language, The University of Alberta Press, Edmonton, Alberta, 1981.

Developed by: Gloria Makokis, Linda Borle, Sylvia Greenaway, Box 1440, Morinville, Alberta, TOG 1PO.

GREETINGS IN CREE

Goal: To greet others in the Cree language.

Objective: Students will learn to say the greetings and recognize the phrases in Cree.

Concept: Learning to speak in our Native language encourages and instills respect for the Cree culture.

Grade Level: K

Cultural Presentation:

The heart of a culture is reinforced and captured in the language of a people. The Cree language (Plains Cree "Y" dialect) in some areas is being lost by the impact of outside influences of the English language. By introducing the language into the school system is necessary before the community or area can begin to revive the Cree language. Greetings in the Cree language are a way of introducing and starting to reinforce the Cree conversation.

Greetings in Cree are a way of getting to know another person and sharing time together. Sharing with the children introduces them to an important value of the Cree culture. Sharing through the interaction of the Cree language will be introduced in the class setting. Greetings in the Cree language also show the value of respecting and honouring another person. Learning the greetings in the Cree culture reinforces the language and further instills the values of sharing and respect.

Activities:

The Cree Greetings will be reinforced continually throughout the year.

Activity: Group dynamics through interaction

1. Have the children repeat the phrases after the teacher as s/he repeats them aloud.

   a. Tān'si - Hello, how are you?

   b. Namoya nāntow - Fine

   c. Tānsesiyihkāsoyan - What is your name?

   d. _____ nitisiyihkason - My name is _____.

2. Have the children separate into pairs and have each pair practice the greetings with each other. Reverse the roles and repeat the process.

3. Have the children form a circle and go around the group, shaking hands and greeting each other in the Cree language.

4. Make the group circle a daily event where the children share and pray in the Cree language. Every morning the children will shake hands with each other

and practice the Cree greetings.

5. When the children are communicating the phrases well, video tape them and present the video to their parents at a school open house. The taping will increase their awareness of self and build confidence in speaking the language.

Resources

Hunter, Emily and Jean Mulder, Cree 101 Textbook, First Term, School of Native Studies, University of Alberta, Canada.

Developed by: Linda Borle, Gloria Makokis and Sylvia Greenaway, Yellowhead Tribal Council, Spruce Grove, Alberta T7T 2U8.

SYMBOLS OF NAVAJO CORN

Goals: To provide an understanding of the Navajo Corn.

Objective: Students will become aware of the symbols of the Navajo corn.

Concept: Corn is important to Navajo people.

Grade Level: K-2

Cultural Presentation:

The Navajo people believe that the different colors of Navajo corn represent the four cardinal directions. White corn represents the east since the color of dawn is white. Blue corn represents the south since the southern sky is turquoise blue. Yellow corn represents the west due to the yellow twilight at dusk. Finally, the north is represented by black corn because the northern twilight is black.

Activities:

1. Have the teacher bring to the classroom the four different colors of corn to explain the symbol of each color:

   white = east

   blue = south

   yellow = west

   black = north

2. Have the students draw and color the corn. (use hand-out #1)

3. Have the students plant corn seeds in paper cups/a container.

   - Record date of planting.
   - Measure weekly growth.
   - Record/graph the growth.

4. Have the student draw a corn cob and color it. (see hand-out #2).

5. Bring in a foster grandparent/an elder to share additional information about corn with the class.

Resources:

Human Resources (grandparents, medicine man).

Navajo Community College, Tsaile, Arizona.

Developed by: Eddie Hosteen, School Board Member of Thoreau Community School
Thoreau, New Mexico

Woodie Bennett, School Board Member, Crystal Boarding School,
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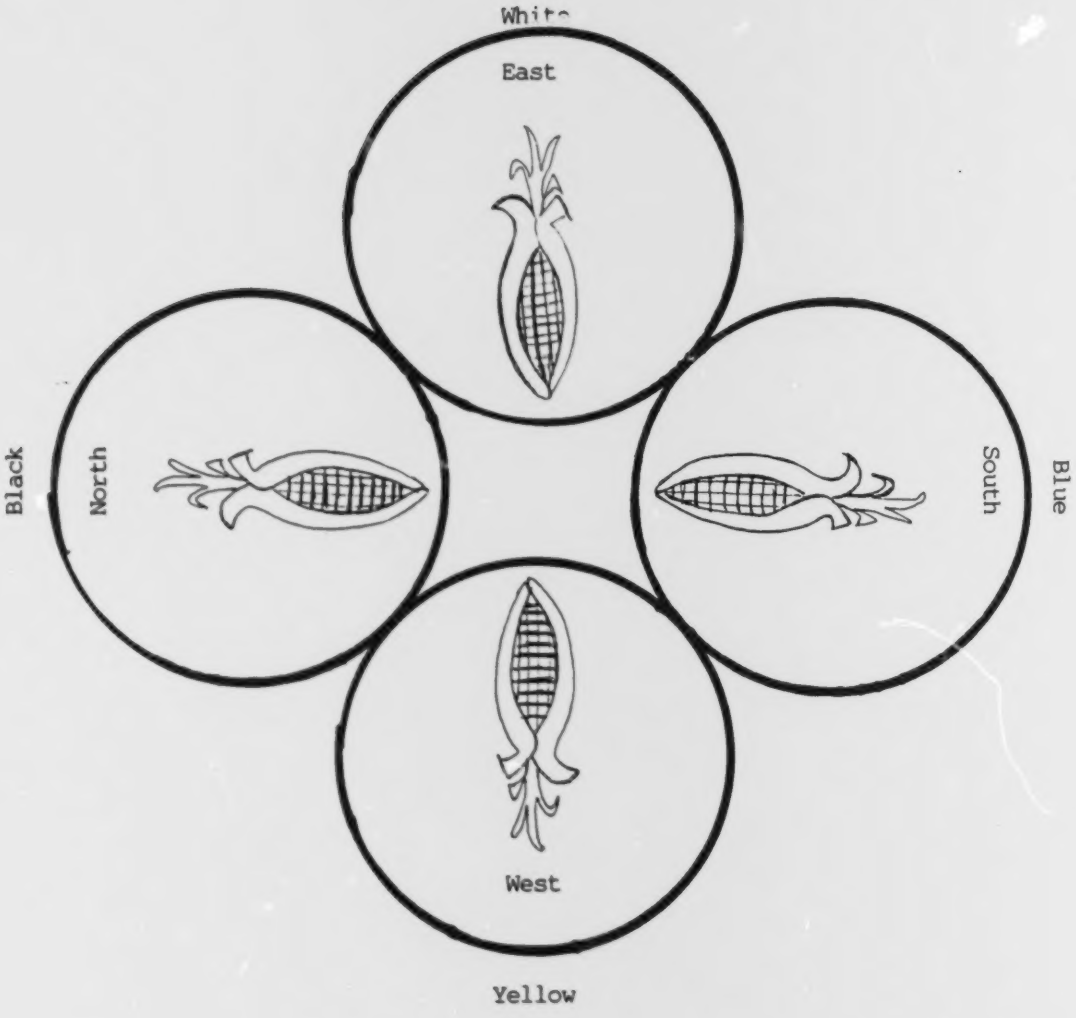
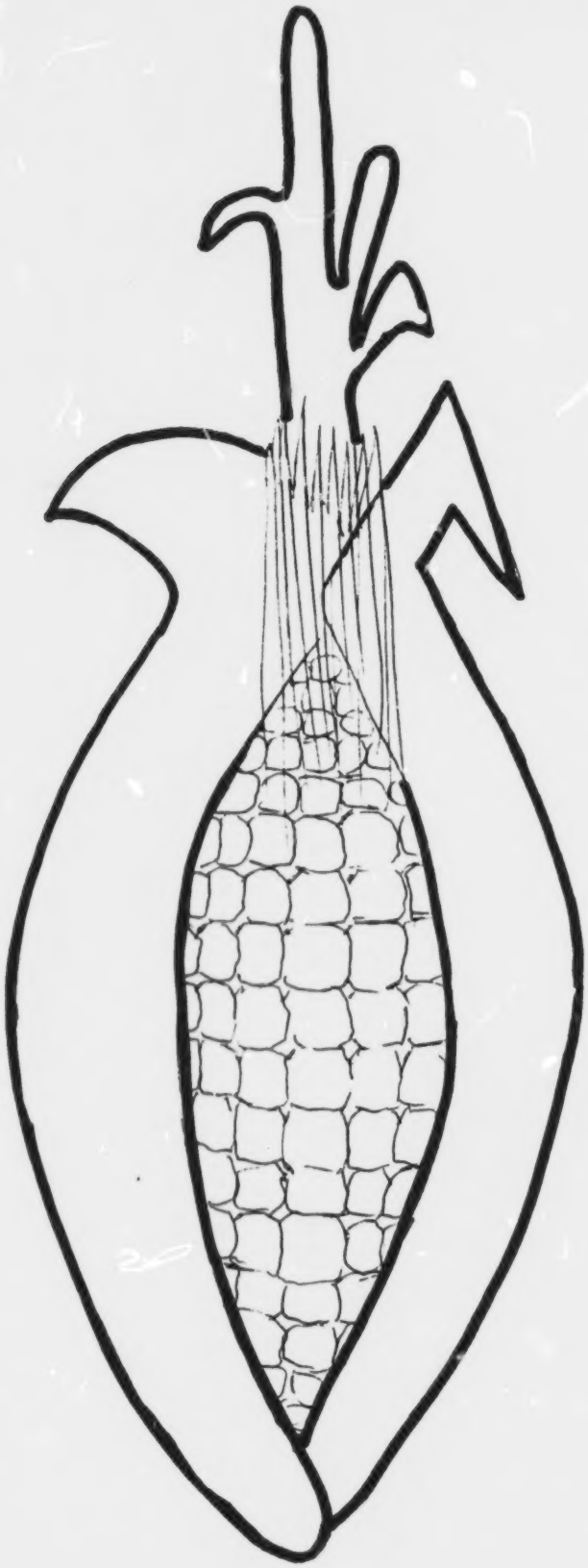
Sara Begay, JOM Program/Navajo Tribe, Window Rock, Arizona.


East
North
South
West
Black
Blue
Yellow



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NAVAJO CLAN KINSHIP

Goal: To help students understand Navajo clan kinship history.

Objectives:

1. Students will identify the four clans.
2. Students will distinguish between maternal and paternal clans.
3. Students will become aware of the origin of the clans.
4. Students will be able to identify and locate the four sacred mountains.

Concept: Navajo clan kinship has an important history and origin.

Grade Level: 1-2

Subject: Navajo clan kinship

Cultural Presentation:

Helen is of the "under the sheaves" clan (Bit'ahnii) and born for the Manygoats Clan (Tx'izitani). The origin of the clans was called Navajo Lake (To'axnaosdli) around the four corners area where the Navajo (Dine') came to live.

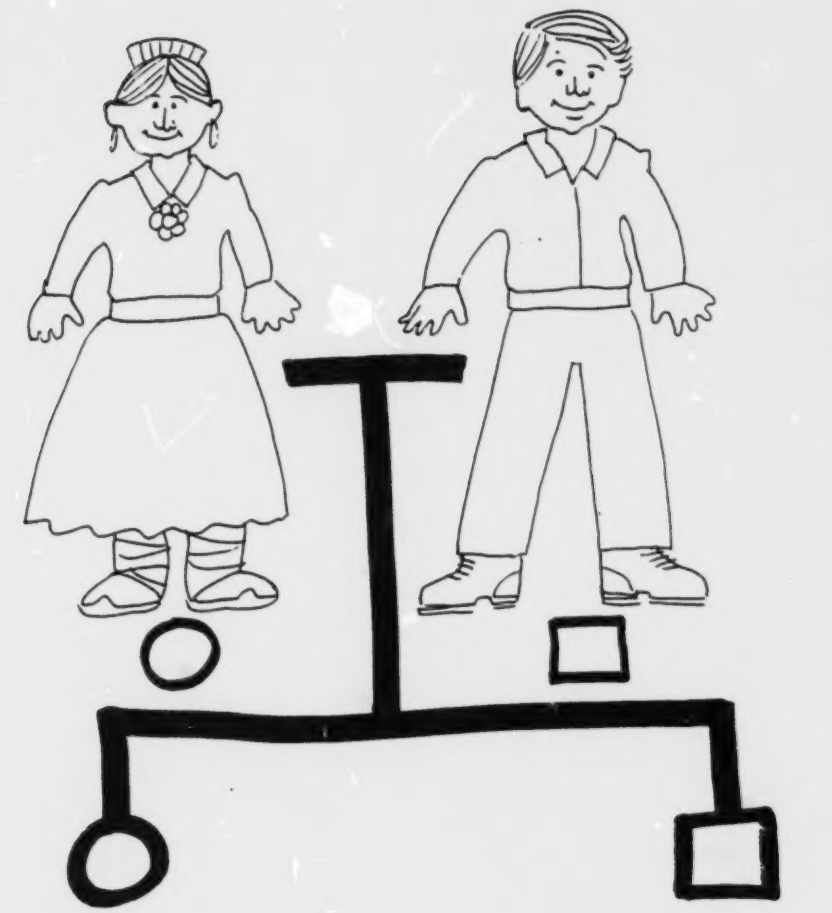
It was the Holy people who called the Navajo to a council and sent them in the direction of the four sacred mountains to live. Meanwhile, White Shell Woman (yooxgaii Asdzaan) was sent by the Holy people to go west. After living on an island (Hawaiian Islands) in the Pacific Ocean she returned to the land. She pulled skin off different parts of her body to form four clans.

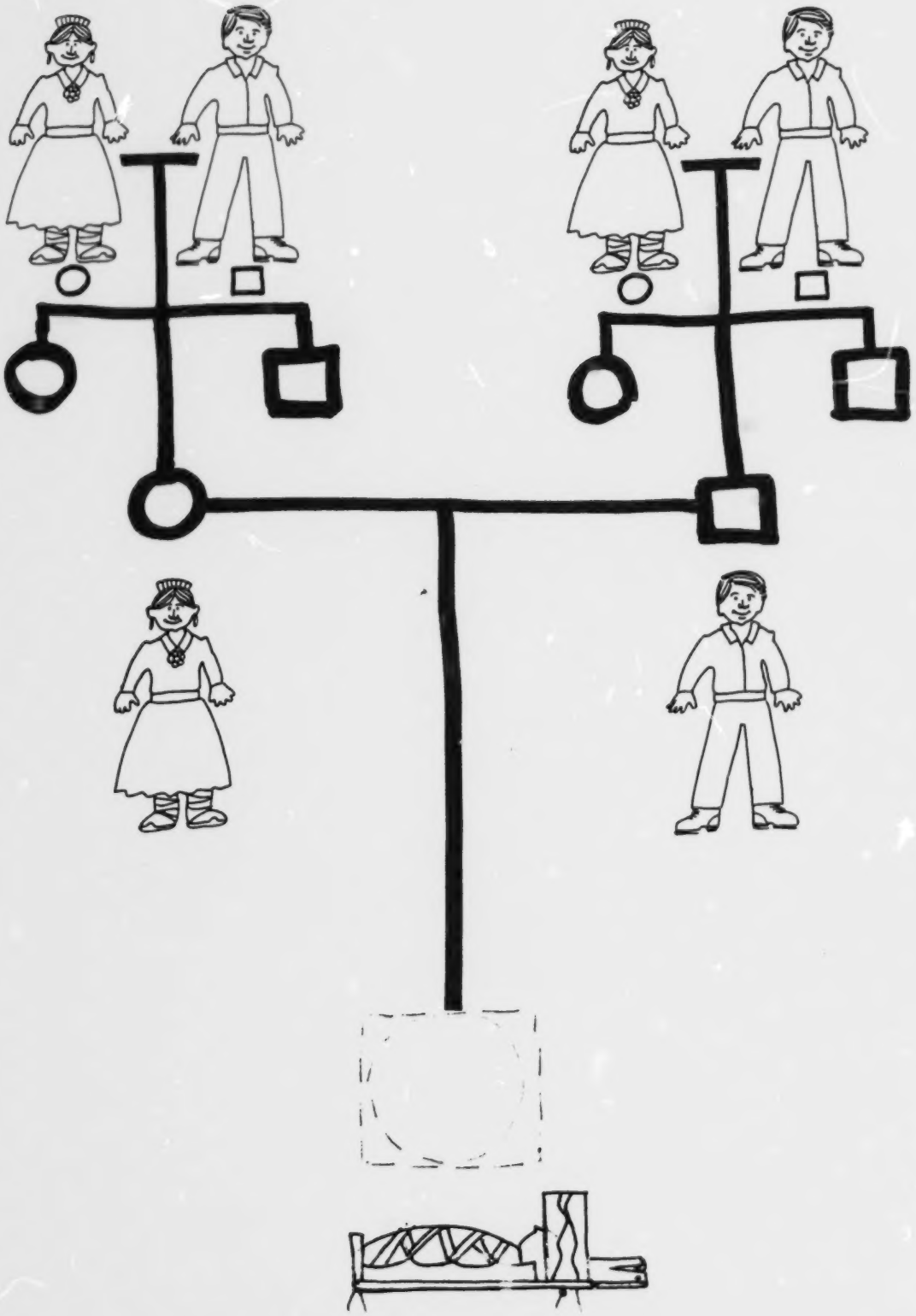
The stories vary, but as the people were travelling back toward the four sacred mountains (Blanca Peak - Sisnaajini; Mount Taylor - Tsoodzix; San Francisco Peak - Dook'o'oos'xiid; and Hesperus Peak-Dibe Nitsaa) area, they became thirsty. One leader began digging for water using his walking stick and came upon mud. He was given the clan Mud People (Hastx'ishnii). Another person dug and came up a bit of water and he was given the Clan Near Water (To'ahuni). The last person dug up bitter water and that is what the clan was called (Hashx'ishnii). Little is known about the Towering House (Kinyaa'aanii) Clan, located at Chaco Canyon.

This lesson will use the Navajo clan relationships to teach kinship. There are four original clans: Towering House people (Kinyaa'aanii), Mud People (Hashtx'ishnii), Near Water People (To'ahani) and Bitter Water people (Todich'ii'nii). Navajo kinship relationships involve a complex clan system where both the maternal and paternal clans determine how people are related.

The Navajo maternal clan is recognized as equal to the paternal clan. Each individual has four clans. A Navajo belongs to the clan of his mother so the identity of an individual is defined by membership of the mother's clan, matrilineally. Secondly, it is defined by the father's matrilineal clan. In this diagram, the circle represents the female and the square represents the male. In the diagram, Helen and Johnny are brothers and sisters of their mother's clan.

A





Helen and Johnny each have four clans. Their maternal clan is Tall Reed People (Lokaa'dine'e). Their grandfather's clan is Tobacco Clan. 11

Activities:

1. In an informal, teacher-directed discussion, have the students share and identify their own clans.

2. Have students chart their clans on the bulletin board to determine the clans represented in the classroom.

3. Have students learn the origin of their clans through a story.

4. Invite a Navajo resource person to explain to the class the origin and history of the clans.

5. Have students paint a picture of themselves and make a decorated picture frame. Label their picture with the name of their clans.

6. Using a circle and square, have students match a picture of a mother-like figure and paternal figure.

7. Using a map of the four sacred mountains, have students identify where each mountain is located in relationship to their school and community.

8. Have students describe and discuss the four clans and draw a picture of each clan.

9. Have students designate a pick-a-clan week, during which they find out information about clans. Have students wear clan buttons.

Resources:

Navajo-Hopi Tobacco Clan, Verna Tullie.

Second Grade Curriculum Guide, Title IVA Project, Chinle School District, Chinle, AZ 86047.

Navajo History, Volume I, Rough Rock Demonstration School.

Developed by: Verna Tullie, Navajo Nation, Box 1371, Window Rock, AZ 86047.

PEACE

Goal: To promote spirituality in everyday life.

Objectives: Teaching Objective:

To teach student self respect.

Learning Objective:

Students will demonstrate a positive self-concept.

Concept: Whomever you are, you were put here on earth for a specific purpose.

Grade Level: 1-5

Subjects: Language Arts, Social Studies, Science.

Cultural Presentation:

In all Native beliefs there is a creator, a Great Spirit. All ways of life, no matter who you are or who you become, He becomes the center of all life.

Native beliefs say that all things come from the Creator and all things go back to the Creator.

He put the animals, plants and people here on this earth to help each other. We were placed here for a purpose and that is to help one another. Animals are very important for food and clothing for people and each other. Plants provide food for animals and people and in return people and animals take care of the plants. People conserve by taking only the animals and plants they need. Animals eat only plants they need to live.

In these ways the Creator cares for all. By caring for each other we are fulfilling our purposes here on mother earth.

It is important in the Native world to give back to our Creator the praise and appreciation of what he has provided for us.

The different Native American practice of these beliefs are individual and are very spiritual. Our ways of life reflect these beliefs and values. That is our culture.
If you can express who you are and what you feel and what you believe, it will make you a better person.

PEACE
(attachment B)

Long ago the Great Spirit call all the animals together and told them "You must all live together and work together as friends."

"Peace will come and dwell with you in your hearts if you will be friends."

Soon all animals became angry and began to quarrel and fight with each other. Thus, the Peace Spirit flew away.

The animals became sad and disappointed. They began to ask "How can we find peace again." Hummingbird said "Let me find peace."

But the other animals told her "You will never find peace, you are too flighty." "You will see the flowers and forget your mission."

Crane and Herron said "We will go together to find peace." "Let us go." But the animals told them "You will never find peace." You will stop and eat fish along the way and forget where you are going."

Then crow said "I will find peace." "Let me go to find peace." All animals said "No, you are too noisy." "You will only frighten peace farther away."

The Great Spirit said "No, you cannot find peace alone." "You must all go together." "You need bear who is strong." "You need thrush who's songs will soothe you."

"When you learn to work together and help each other then the Peace Spirit will come again and dwell in your hearts."

PEACE PIPE
(Attachment B)

Cut 1/2" dowel to 18" lengths.

Cut 1 section from egg carton.

With thumbtack, fasten to end of dowel.

Finish with yarn and feather or other decoration.

Activities:

I. Tell story of Peace - Attachment A. Have students:

(a) discuss story and express personal feelings.

(b) illustrate story in their own words or pictures.

(c) express feelings about story in poetry form.

(d) act out story.

(e) put together a picture collage of all student's art expressing feelings about story.

(f) make peace pipe with egg carton, stick, yarn, feathers, & tack. See attachment B.

II. Discuss importance of the Great Spirit's plan for us.

(a) Have discussion with students about how people, animals and plants are dependent upon each other.

(b) Take a field trip to where animals live. Talk about the reasons for the Spirit creating life and habitat of the animals.

(c) Have students write or illustrate the ways animals, people and plants are dependent upon each other.

(d) Have students list uses of animals to other animals and also to people.

(e) Take a field trip to a local craft shop to see uses or animals; such as the deer, porcupine and beaver, etc.

(f) Have Elders come in and explain about the different plants.

Plants for food

Plants for medicine, etc.

(g) Have student demonstrate how to prepare foods from animals.

(h) Have student gather different kinds of plants used for food so they can learn how to prepare and recognize each plant.

(i) Explain spiritual meaning and respect for animals, people and plants. Have students illustrate with drawings.

(j) Invite Spiritual Leaders to talk about values of each (plants, animals and people).

(k) Have students explain feelings as if they were in the animal's place. What are you feeling?

(1) Have student demonstrate and discuss different articles made from animals (bones, skins and furs).

Resources:

libraries
stories
museums
craft shops
tribal elders
films
filmstrips
drums--drummers
crafters
artists
cookbooks
spiritual leaders
artists

Developed by: Mariane Hurley, P.O. Box 357, Desmet, ID.

CULTURE MEANS TO ME

Goal: To Promote Awareness of Native Culture

Objectives: Teaching Objective:

Teach Students Personal Pride

Learning Objective:

Students will learn about sharing through cultural differences and similarities.

Concept: Each person has a very special culture to have pride in and to cherish.

Grade Level: 4-5

Subjects: Social Studies/Language Arts

Cultural Presentation:

Culture is a way of life. It tells who you are, what you are and where you come from.

Everyone has a culture. Native Americans and non-Indians all have a culture of their own. If you are asked "of which tribe are you?" It wells up a pride in you to be able to tell someone about your culture.

There are many stereotypes about the Native Americans, Blacks and Mexicans that cause a lot of prejudice or stereotyping. All people have a culture. When asked about their heritage they feel a sense of pride to be able to tell about their own culture.

Who you are is a feeling of self-pride. For example, telling that you are American Indian or Native American gives you a sense of well-being and good self-esteem.

Some people tell you "tell me about your people, about your tribe." That is why it is good for you to know about your culture. Be proud of who you are. Be proud of where you come from and be especially proud of your culture, whatever it may be.

Activities:

1. Have students read and discuss the cultural presentation.

2. Have students name and discuss how many different cultures exist in classroom. List on board.

3. Have students select from the list on the board a culture group they would like to research on.

4. Invite Elders from the various cultures in your community come and share

with the class their cultural background.

5. Have each student write a story or poem about their own culture. Or have students write poems representing "What is Culture".

6. Have student share with Class members differences and similarities of each culture.

7. Have student bring in an item (artifact) from their culture and explain the significance.

8. Take students on field trips to museums to see various cultural differences.

9. If you could visit another part of the world, where would you go? Why?

10. Suppose you were suddenly forced to live the rest of your life in India or China. Can you describe how you would feel?

Resources:

museums
libraries
elders
craft centers
books
films
videos
magazines

Developed by: Mariane Hurley, P.O. Box 357, Desmet, ID.

VALUES THROUGH LEGENDS

Goal: To learn the importance of Indian values through legends.

Objectives:

1. Students will be able to listen and interpret lessons learned from stories.
2. Students will write and illustrate personal experiences relative to lesson learned in story.
3. Students will perform character roles from the story through the creation of a puppet play.

Concept: Values are taught through the use of legends in daily Indian life.

Grade Level: 4-5

Cultural Presentation:

The following story is an example of one of many shared by the oldest Americans to all people.

Saynday and the Prairie Dogs

A Kiowa Story

One day Saynday was walking along when he became hungry. As he was passing by a prairie dog town, he suddenly got an idea. He knew if he chased the prairie dogs, he would not be able to catch any of them because they were too quick.

His idea was to trick them, so he set up a teepee beside their homes. He took out a drum and drumstick and began to sing. The little prairie dogs heard him and soon became curious. They all ran up to the teepee, peeked in and saw Saynday with his eyes closed while he was singing. When he was finished, he saw the little prairie dogs and said, "Hello, my friends, come on in." Saynday, in a friendly voice, then said, "Would you like to learn how to Rabbit Dance? Gather around in a circle, close your eyes real tight and don't peek or else something bad will happen to you. Put your hands on your heads, make a fist and point your forefingers straight in the air to make rabbit ears."

When he started singing, the little prairie dogs jumped up and down, and as they were dancing, he hit them on the head with his drumstick. The smallest prairie dog opened one eye and saw what was happening. He shouted to the others, "Hey, he's hitting us on the head; run for your lives." The remaining prairie dogs ran away. Saynday figured he had enough to eat, so he didn't bother to chase them. He built a fire and cooked the prairie dogs, all the while thinking what a good trick he had played.

A hungry coyote passing by smelled the food and he also got an idea. He had some old rags with which he wrapped his head and one leg to make it look as if he had been hurt. He knew Saynday wouldn't share his food, so he had to play a trick.

He went up to Saynday and said, "Hello, my friend, I see you have something to eat. I'm so hungry, I haven't eaten in days. I wonder if you would share with

me?" "No, I won't," Saynday replied, "I had to work hard for my food; why don't you go get your own?" The coyote then said, "All right, I will challenge you to a race and the winner will get the food." Saynday looked at the shape the coyote was in and thought to himself, "I could beat this old coyote 'cause his leg is hurt and so he won't be able to run fast."

"Okay, I'll do it," Saynday said out loud. The coyote said they would run around Rainy Mountain and back again; then they got in their places. When the coyote said, "Go!" Saynday took off as fast as he could. As he was getting close to the mountain, he turned around and saw the poor coyote far behind him. In the meantime, the coyote kept slowing down, then finally stopped. He waited until Saynday was out of sight, then ran back and ate up all the prairie dogs.

At last, Saynday came huffing and puffing to his campfire, all the time thinking how good the prairie dogs were going to taste. He looked all around and saw nothing but bones. He fell down and cried, "I've been tricked again!"

This story was told to Sarah M. White Deer by her great-grandmother, Besie Eonah Tanedooah of Carnegie, Oklahoma. Sarah is the wife of Gary White Deer, Choctaw artist who painted the illustration for the story of Saynday and the Prairie Dogs. Saynday was a trickster, prominent in many Kiowa stories.

Activities:

1. Share the Kiowa story with the class.

2. Divide the class into small groups of three or four. The students will generate a list of 3 or 4 questions pertaining to the story and then present and discuss with each other.

3. Have students write their own experience when they tricked someone because they wanted something all to themselves. How did it feel? Students can illustrate their experiences to be displayed on the bulletin board.

4. Students can create a puppet play from the story. It could be acted out for another class, giving treats to all at end.

Resources:

Mini Myths and Legends of Oklahoma Indians, Lu Celia Wise, in cooperation with the OKlahoma State Department of Education, 1978, pp. 28-31.

Developed by: Linda Hart, Title V Indian Education, Portland Public Schools, 8020 N.E. Tillamook, Portland, OR 97213, (503) 280-6474.

MYTHS AND LEGENDS

Goal: To understand the importance of myths and legends to Indian people.

Objectives:

1. Students will define myths and legends.
2. Students will understand and explain why legends are told.
3. Students will describe the importance of legends to Indian people.
4. Students will explain the four types of legends used by most Indian people.

Concept: Indian myths and legends are told for important reasons.

Grade Level: 4-5

Cultural Presentation:

The following information was taken from Mini Myths and Legends of Oklahoma Indians, Lu Celia Wise, P. XII.

Indians are masters of the old art of storytelling and in their world, spirits were real people and animals talked. The Indian storyteller speaks the language of our forests, of our birds and animals and of our souls. His world is the world of nature. Stories are told and handed down by word of mouth through time to share values, instruction, answer questions and for enjoyment.

Deeply rooted in ancient times, myths and legends permeated all Indian life, being intertwined with religious, social and political systems, habits and beliefs of the people and daily codes of conduct. They explained the nature of the universe and all its inhabitants, laid down rules of behavior, described migration and early history, related traditions concerning features of nature and geography and told of creation and the time before humans.

Myths and legends made up the unwritten oral literature of Indian people. A myth is a traditional story of unknown authorship usually serving to explain some phenomenon of nature, such as the origin of man or the customs and religious rites of a people.

A legend is a story handed down for generations, most often with a historical background. It is so old that no one knows its exact origin.

Activities:

1. Have students seated in circle tell stories that someone in their family has shared with them.
   a. Where did that person learn the story?
   b. How was the story shared?
   c. What was gained from the story?

2. Have students bring to share with class members myths and legends that demonstrate the following four purposes:

   a. Teach lessons

   b. Ways of thinking - values

   c. How things came to be

   d. Describe the creation process

3. Have students discuss why myths/legends are important to Indian people yesterday and today.

Resources:

Mini Myths and legends of Oklahoma Indians, Lu Celia Wise.

Developed by: Linda Hart, Title V Indian Education, Portland Public Schools, 8020 NE Tillamook, Portland, OR 97213.

TRADITIONAL FAMILY KINSHIP

Goal: To learn about traditional family kinship.

Objective: Students will describe the traditional family kinship system.

Concept: An important part of our culture is the Native American tribal family kinship system.

Grade Level: 5

Cultural Presentation:

According to research by Donald J. Berthrong among the southern Cheyennes, the husband, wife and children formed the primary family unit. They lived and ate together in a single tipi. This primary family unit possessed the strongest kinship ties. The extended family consisted of the wife's parents, grandparents, her married sisters and their children and unmarried brothers. The extended family was the primary economic unit within the Cheyenne Tribe. This unit contained hunters and enough women to dress the hides and preserve m eat during the hunting season.

Relationships of all persons allied by blood or marriage were well understood by the Cheyennes. These relationships controlled the mode of behavior between all relatives to prevent conflict. The kinship system established proper behavior patterns within the Cheyenne Tribe.

The Cheyenne system of social behavior was based on respect relationship and joking relationships, which represented opposite modes of conduct. They represented alternate ways of adjusting social conflicts arising within immediate or extended family relationships. Respect relationships involved the primary family members and parents by marriage. An example of the respect relationship is when brothers and sisters protect each others' interests. Conflicts might arise between mother-in-law and son-in-law and the respect relationship assured harmony with the camp.

Joking relationships were the means of preventing hostilities with the camp; Obligatory pranks, jests, satiric exchanges and sexual play served to organize hostility in socially desirable ways.

Respect relationships dominated where there was a possibility of conflict and a social necessity to prevent it. Obligatory joking relationships were required where conflicts were inevitable and where harmony was essential.

Activities:

1. Have each student choose two traditional family roles and write a paper interpreting these roles, contrasting them with modern family roles.

2. Have students illustrate a scene involving two or more family members in traditional family roles.

3. Have the students describe their family kinship system.

4. Have students list the advantages and disadvantages of having an extended family.

Resources:

Berthrong, Donald J., The Southern Cheyennes, Norman: University of Oklahoma Press, 1963.

Developed by: Harold Bakken, Monroe School District, Monroe, WA 98272.

THE GRAND ENTRY CEREMONY OF AN OJIBWE TRADITIONAL POW-WOW

Goal: The student will become knowledgeable of the meaning of the traditions, songs, dances and customs of a Grand Entry Ceremony of an Ojibwe Traditional Pow-wow.

Objectives:

1. The student will understand by explaining the meaning of what a Grand Entry Ceremony is at a traditional Ojibwe pow-pow.
2. The student will understand by identifying and explaining the activities that take place during a Grand Entry Ceremony of a traditional Ojibwe pow-wow.
3. The student will become aware by discussing the use of tobacco during a Grand Entry Ceremony of a traditional Ojibwe pow-wow.
4. The student will identify and list which traditional men dancers carry which flags and why they carry them during a Grand Entry Ceremony at a traditional Ojibwe pow-wow.
5. The student will understand by explaining the meaning of the use of the Eaglestaff and the other flags during the Grand Entry Ceremony at a traditional Ojibwe pow-wow.
6. The student will demonstrate an understanding of the importance of why a spiritual elder conducts the invocation during the Grand Entry Ceremony at a traditional Ojibwe pow-wow.
7. The student will identify and list the order of the dancers during the Grand Entry Ceremony at a traditional Ojibwe pow-wow.
8. The student will identify by writing a description of each category of the dancers' outfits (regalia).
9. The student will understand the meaning of the Flag song and Veteran's song by writing a short essay and then making an oral presentation on both songs.
10. The student will demonstrate an understanding by writing a short essay on why the Ojibwe honor their veterans during a Grand Entry Ceremony at a traditional Ojibwe pow-wow.

Concept: Regional cultural differences among the Ojibwe account for variances in the organization of a Grand Entry Ceremony of an Ojibwe traditional pow-wow.

Grade Level: 5th and up

Cultural Presentation:

In some areas of Ojibwe country among the Ojibwe people, the elders say a long time ago there was never a Grand Entry Ceremony at the beginning of a traditional Ojibwe pow-wow. They say the Ojibwe people simply came into the dancing circle whenever they were ready to dance. In other areas among the Ojibwe, the elders recall how the pow-wows would begin by having four giveaway songs whereby the dancers would participate by giving gifts to one another and dance with each other. The purpose of this was to honor the Creator and the spirits by giving gifts to the dancers to show love and gratitude for the song and dance that the Great Spirit gave to the Anishinaabeg (original people). The spirit of the gift-giving thus went to the Creator and to the spirits, and the Ojibwe were blessed as they danced (in exchange for the gift-giving) to the beautiful songs that the Great Spirit gave them. Today, at almost all the Ojibwe traditional pow-wows, you will not find the custom of the four giveaway songs being practiced very often; instead you will find a Grand Entry Ceremony taking place at almost all of the traditional Ojibwe pow-wows.

The Grand Entry is the opening ceremony of a pow-wow. These traditional pow-wows are usually held on weekends beginning on Saturday and ending on Sunday evening (Sometimes the pow-wows began as early as Thursday or Fridays). The Grand Entries on both days begin at 1:00 and 7:00 p.m. respectively. Prior to the first Grand Entry, the pow-wow committee members or the pow-wow emcee will select men traditional dancers (who are veterans of the Armed Forces) to carry the flags in during the Grand Entry.

At these traditional Ojibwe pow-wows, the flags of the Grand Entry will usually be one or more Eaglestaff, a VFW (Veteran's of Foreign Wars) Flag, the Vietnam Indian Flag, the American Flag and the Canadian Flag.

The traditional Veteran men dancers who are selected to carry the respective flags are chosen according to whether the individual is a Keeper of an Eaglestaff or whether he is a veteran who served in the armed forces or foreign wars in the United States and Canada. First of all, it is important to discuss which Indian traditional veteran dancer carries the Eaglestaff. (The Eaglestaff is the traditional spiritual flag of the Ojibwe people). Often times, the Eaglestaff is owned by a certain individual who may or may not be a traditional dancer. If the Keeper of the Eaglestaff is a traditional dancer, then he is the one that will carry in the Eaglestaff. If he is not, then a traditional veteran dancer who is from the Eaglestaff Keeper's reservation will carry in the Eaglestaff. If there is not a traditional veteran dancer (from the Keeper's reservation) present, then another traditional veteran dancer from another reservation or another tribe will carry in the Eaglestaff. Sometimes there may be more than one Eaglestaff and the same custom is followed for them. The traditional dancer who is chosen to carry the VFW (Veteran's of Foreign War) flag will be a veteran who has served in the war and a traditional dancer who has served in the Vietnam War will carry the Vietnam Indian Flag. Likewise, a traditional veteran dancer is chosen to carry the American Flag and a Canadian Indian Veteran traditional dancer will carry the Canadian Flag.

Prior to the start of the Grand Entry, a person is chosen to offer tobacco to the dancers as they dance into the Grand Entry. This person along with the traditional veteran dancers who carry the flags in are offered tobacco by the

committee member(s) or the emcee. The purpose of offering tobacco to these persons is a spiritual custom of the Ojibwe when making a request. At this time, tobacco is also offered to a spiritual elder to do the invocation during the Grand Entry. This tobacco offering is also done by a pow-wow committee member or the emcee.

Once the flag-carriers are selected and tobacco is offered respectively, the Grand Entry is ready to begin. The Emcee or the Arena director assigns the Grand Entry songs to the Host drum, (which is usually a traditional drum) and to other drums who are selected by the Pow-wow Committee, Arena director or Emcee. The emcee announces that Grand Entry is about ready to begin and dancers line up at the entrance of the dance arena. Once all dancers are lined up, Grand Entry is ready to begin. The emcee announces that Grand Entry is about to begin and asks the spectators to please stand and take off their hats in honor of the ceremony that is about to take place.

The Host Drum begins to sing the Grand Entry song and the dancers dance in. As they dance in, the person standing at the entrance will offer a pinch of tobacco to each dancer. The dancers will then hold the tobacco in their hands while they are dancing. The order of dancers start with the traditional men veterans who are carrying the flags with the men veterans coming in first, carrying the Eaglestaff(s), then the Veterans carrying the American Flag, the VFW (Veterans of Foreign War) and Vietnam Indian Flag(s) and then the Canadian Flag. These traditional veteran dancers wear regalia with the traditional sacred Eagle bustles on their backs.

Following the traditional men Veterans carrying the flags are the reservation princess and other visiting princesses who dance in. These princesses may either be a jingle dress dancer, traditional dancer or shawl dancer. Behind the princesses dancing in, are the traditional men dancers with their Eagle bustles and directly behind them are the junior and little boy traditional dancers who are wearing the same sacred Eagle bustles. After the traditional dancers, the next dancers that dance in are the men grass dancers who wear beautiful multi-colored yarn outfits with matching beadwork regalia and head roaches with Eagle feathers or Eagle plumes. They dance in doing fancy steps. Behind them are the junior and little boy Grass dancers who are wearing the same Grass dance regalia.

Depending on what area or reservation in Ojibwe Country you are, the next dancers behind the Grass dancers will be either the lady Jingle Dress dancers or the lady Traditional dancers. If you are in traditional Ojibwe country, the first dancers will be the Jingle Dress dancers. The reason why they dance before the lady Traditional dancers is because the Jingle Dress is the spiritual traditional dress of the Ojibwe women and respect is shown by having them dance in first. The jingle dress is cloth material in different colors with colored ric-rac and solid colored bias arranged in different patterns. Attached to the bias and ric-rac are rows and rows of tin cone-shaped jingles that are attached with solid-colored strips of material. These tin-coned jingles are made from Copenhagen snuff covers. When the ladies dance, the sound of the jingles will make a beautiful sound. Directly behind the Jingle Dress dancers will be the junior and little girl Jingle Dress dancers.

After the Jingle Dress dancers, will be the Traditional lady dancers with their beautiful beaded buckskin dresses or cloth ribbon dresses. Immediately following

them are the junior girl and little girl Traditional dancers who are wearing the same dresses. Following these beautiful graceful lady dancers are the Shawl dancers. The majority of these dancers are young Indian women who wear silk, satin or cotton dresses with beautiful shawls complete with matching yokes, belts, leggings, and moccasins made of sequins and/or beautiful beadwork. In their hair they wear multi-colored medicine wheel hair ties and beautiful Eagle plumes and feathers. Junior and little girl Shawl dancers wearing the same shawl regalia follow next.

During the Grand Entry song the Traditional veteran dancers carrying the flags will dance around the dance arena one complete circle. Once they make one complete circle, they will stand holding the flags in the middle of the dance arena while the dancers are dancing in. The Host Drum will continue singing the Grand Entry song until all the dancers have danced in. When the song has ended, the dancers will stand where they have stopped dancing and remain there until the invocation has been conducted and the honor songs have been sung. The dancers will stand there (with tobacco in hand) and honor the Creator, spirits, the spiritual Elder's prayer and the songs that will be sung.

After the Grand Entry song is sung, either the Host Drum or another traditional drum will sing the Flag song. The traditional veteran dancers will continue holding their respective flags while they dance standing in place to the Flag song. During this song the dancers remain standing in place and the spectators are also standing with their hats off. Once the Flag song is finished, the Traditional dancers carrying the flags will post the them by the emcee stand or by the drum arbor area which is always in the middle of the dance arena.

Following the Flag song, the next drum will sing the Veteran's song. This is an song to honor all of the Indian veterans who have been wounded or died in the war and armed forces. During this honor song, the emcee will announce an invitation to all veterans to dance. The veterans do not have to be in dance regalia to participate. Once the veterans have danced one complete circle, the emcee will also invite all those who want to honor their deceased veteran relative or one who is not present to come and dance.

After the Veteran's song is sung, the Spiritual Elder (who was previously given tobacco) will then do the invocation (opening prayer). He or she will pray in the Ojibwe language to bless the entire pow-wow, dancers, singers, and spectators. He or she will pray to the spirits and ask for safety of the people as they journey home. Once the Spiritual Elder is finished with the prayer, the emcee will then interpret in English most of the message of the Spiritual Elder's prayer. When the invocation is finished, the dancers will then go and give their tobacco (that they have been holding in their hand) to the lead singer of a traditional drum and he will then put the tobacco in a tobacco pouch. This is a spiritual offering to the drum and to the Creator and the Spirits.

At a traditional Ojibwe pow-wow, all of the drums should be in the middle of the dance arena. If there are many drums and there is not enough room for them in the middle; then the Host Drum(s) and traditional drums will sit in the middle and the remainder of the drums will be around the dance arena. One important spiritual custom of an Ojibwe traditional pow-wow is that the dancers, singers, and spectators should always walk clockwise around the drum arbor whenever they go out of the dance arena. Also, whenever the dancers stop dancing at the end of a song, as they go back to sit down at their chairs, they must always go forward

and clockwise around the drum arbor and never turn and walk back to their chairs. The elders say the reason for this is because of the sacred circle of life. You always go forward, never backward and our pow-wows and our dancing is done in a circle to honor and respect the sacred circle of life.

When the invocation and honor songs are finished, the spectators and dancers may sit down. The next two songs may or may not be included in the Grand Entry Ceremony. They are the "Sneak-up" and the "Crow-hop". The "Sneak-up" song is sung first and is often called the "Trick song", because it is sung in a manner to try to trick the dancers on when to stop at unknown intervals throughout the song. The men will start out dancing first, and the women will follow. The next song is the "Crow-hop". The men, women, and children dancers will dance together moving their feet in a hop-like manner in time to the rhythm of the beat of the drum. These two songs get the dancers in the spirit of dancing and get them warmed up for an afternoon session of inter-tribal dancing.

This concludes the Grand Entry Ceremony for the afternoon session and the pow-wow is underway to rounds of inter-tribal dancing. The evening Grand Entry Ceremony will be conducted in the same manner as the afternoon Grand Entry.

Activities:

1. Students will form groups of three to five to discuss the meaning of a Grand Entry Ceremony.

2. Each student will write a short essay of his/her interpretation of the meaning of a Grand Entry Ceremony.

3. Students will describe in detail and write an essay on what takes place during a Grand Entry Ceremony at a traditional Ojibwe pow-wow.

4. Each student will list and illustrate which traditional veteran men dancers carry which flags in the Grand Entry Ceremony.

5. Students will divide into groups of five or six to discuss the use of tobacco and the spiritual elder's invocation during the Grand Entry Ceremony.

6. Have students discuss in small groups and then write an essay on the meaning of the Eaglestaff and the other flags and why the Ojibwe honor the veterans and flags.

7. Have students list the order of the dancers during the Grand Entry Ceremony and make an illustrated diagram showing the proper order.

8. Students will watch a Grand Entry Ceremony on video and also attend an actual traditional Ojibwe pow-wow and write a short essay on their opinion of a Grand Entry Ceremony.

9. Students will do a photo story of the traditional Ojibwe pow-wow they attended.

Resources:

Ojibwe Spiritual Elders

Ojibwe Veterans

Ojibwe Dancers

Ojibwe Singers

Ojibwe Emcees

Ojibwe Pow-wow Videos

Developed by: Sandra Goodsky, Minnesota Ojibwe, Duluth Public Schools, Leech Lake Reservation, Duluth, Minnesota 55802.

BODY PARTS

Goals: To name the body parts in Cree.

Objective: Students will demonstrate knowledge of body parts using the Cree language.

Concept: The Cree language shows respect for the human body.

Grade Level: K-5

Cultural Presentation:

The Cree language has many variations. The language of concentration in this lesson is the "Y" dialect. The Cree language shows great respect of the human body.

Children should be aware of how important our body parts are as they help us accomplish the various functions of survival. Through the use of our own physical movements we daily feed ourselves, dress and learn to walk. Our bodies also react to our spiritual, intellectual and emotional demands. As humans we are unique and special. The children need to be made to feel proud of all parts of their bodies. Thus, learning about their physical outer body parts in Cree can help them feel good about themselves.

Activities:

1. The teacher will stand in front of class and point to parts of the body, naming them in Cree. Or give Handout A to the class and have them follow along with the teacher.

2. The teacher will repeat Cree words, having children touch the appropriate part of the body, as s/he names it in Cree.

3. The teacher will show flash cards of body parts as you name them in Cree.

4. Tape record Cree words for body parts.

5. Sing Hokey Pokey, using body parts spoken in Cree.

Resources:

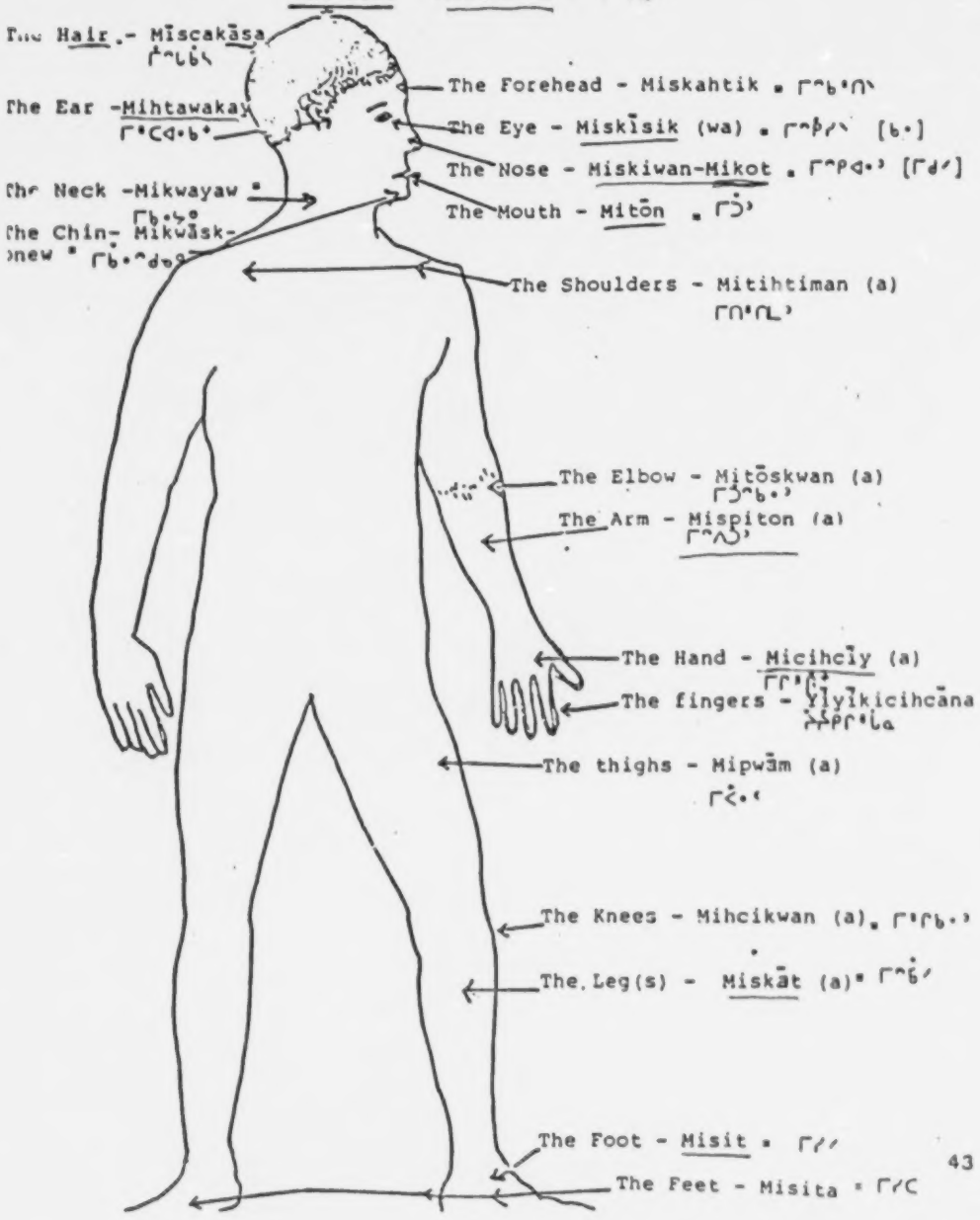
Hunter, Emily and Mulder, Jean, School of Native Studies, University of Alberta, Canada (1987).

Developed by: Gloria Makokis, Linda Borle and Sylvia Greenaway, Yellowhead Tribal Countil, Spruce Grove, Alberta T7T 2U8.

HANDOUT A

This is a person's body.

Iyiniw miyaw ōma. • ᐃᔨᓂᐤ ᒥᔭᐤ ᐆᒪ


The Head - Mistikwān • ᒥᐢᑎᑳᐣ
The Hair - Mīscakāsa ᒦᐢᒐᑲᓱ
The Ear - Mihtawakay ᒥᐦᑕᐧᑲᐩ
The Neck - Mikwayaw • ᒥᑳᔭᐤ
The Chin - Mikwāsk- onew • ᒥᑳᐢᑯᐣ
The Forehead - Miskahtik • ᒥᐢᑲᐦᑎᐠ
The Eye - Miskīsik (wa) • ᒥᐢᑭᓯᐠ [ᐧᐋ]
The Nose - Miskiwan-Mikot • ᒥᐢᑭᐧᐊᓐ [ᒥᑯᐟ]
The Mouth - Mitōn • ᒦᑐᐣ
The Shoulders - Mitihtiman (a) ᒥᑎᐦᑎᒪᐣ
The Elbow - Mitōskwan (a) ᒥᑐᐢᑯᐧᐊᓐ
The Arm - Mispiton (a) ᒥᐢᐱᑐᐣ
The Hand - Micihcīy (a) ᒥᒋᐦᒋᐩ
The fingers - Yīyīkicihcāna ᐎᐃᐩᑭᒋᐦᒋᓀ
The thighs - Mipwām (a) ᒥᐯᐏᒼ
The Knees - Mihcikwan (a) • ᒥᐦᒋᑳᐣ
The Leg(s) - Miskāt (a) • ᒥᐢᑳᑎ
The Foot - Misit • ᒥᓯᐟ
The Feet - Misita • ᒥᓯᑕ

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NATIVE AMERICAN LEADER: ART McCONVILLE

Goal: To provide students information on leadership development.

Objectives:

1. Students will learn about the Nez Perce Tribe of Idaho.
2. Students will learn about the Umatilla Tribe of Pacific Northwest.
3. Students will describe how Mr. Art McConville develops his art work.
4. Students will explain the traditional "Wasco Stick Beaters."

Concept: The Native American Indian leader is someone who has spirituality.

Grade Level: 5-6

Cultural Presentation:

This interview was given to Verna Tullie at the Native American Curriculum Development Workshop in Portland, Oregon, July 20, 1989.

Art was born in Pendleton, Oregon, June 16, 1944. He belongs to the Nez Perce and Umatilla Tribes from the Clearwater River, Idaho. Nez Perce is not the true name, but was given by the French and means, "pierced nose."

He works as a curriculum developer for the Culture and Heritage Department at Warm Springs, Oregon. Art is a unique person. He is an artist using simple lines expressing his Indian feelings. He grew up near a logging town, Orfino, Idaho. Later his family moved to Pendleton, Oregon, where he attended elementary and junior high schools. It was during this time he was placed in four different homes, each full of sadness and personal despair. At the age of seventeen, he enlisted in the U.S. Marine Corp without anyone's knowledge. He remembers the dates well, "I enlisted January 4, 1962 and got out in December, 1967."

After he got out of the service, he used alcohol for years. One day, he thought, "I don't know whether I am dead or alive." Today he celebrates his rejuvenation. He has adopted two nieces and one nephew. He has no Indian name and is now researching his tribal and family history. He plans to earn his Indian name with the help of his elders.

His elders have helped him participate in spiritual activities in the long house. In Old Wasco, the "stick beaters" asked him to pray with them. He feels spirituality has to be part of an Indian person to be one with all living things. Learning spirituality begins at an early age, being near elders, respecting them and learning from them. This tutelage brings about a sharing strength with all living things. Spirituality awakens the gratitude one feels for the animals that up their lives to feed people and the plants used for medicinal purposes. If there is to be a change in the ways of Indian people, in his opinion, it would be, be through positive attitudes. All Indian people have a rich heritage, culture and language and in many homes, the traditional values teaching is ever present. Young people must acknowledge the traditional ways, beginning with positive reinforcement in daily living. It is a beginning.

All Indian Nations will survive through culture and language, only if we continue to teach the young people. He states, "I am an example of a culture that lost some of its culture." By that he means, he has no clan. He knows it existed and he must find out.

He believes the future will always include Native American culture, foods, medicinal herbs, songs, values, history and language. There can never be complete assimilation because our Indian ways are too powerful. He says, "As long as there is one positive seed, we will survive."

Activities:

1. Provide students with a bio-sketch of the Nez Perce Tribe. Use maps and literature books, about the tribe.

2. List all of Mr. Art McConville's experiences as he was growing up. (e.g., he attended schools, became an artist, got involved in cultural activities, and his present role is as a curriculum developer.) Discuss each role.

3. Share a video of Mr. Art McConville's artistic abilities (e.g., Art will show how he develops a simple idea into an elaborate Indian motif or graphic art design.)

Resources:

Art McConville, Native American Graphics, Box 815, Warm Springs, OR 97761, (503) 546-3417.

The Confederated Tribes Heritage and Cultural Department, Warm Springs, OR.

Developed by: Verna Tullie, Navajo Nation, Box 1371, Winslow, AZ 86047, (602) 289-3569.

INTERVIEWER: Verna Tullie INTERVIEWEE: Art McConville

DATE: 7-20-89 LOCATION: Portland Hilton, Portland, Oregon

Culture

1. What is your name? Art McConville

2. Where and when were you born? Pendleton, Oregon, June 16, 1944

3. What is your tribe? Nez Perce / Umatilla

4. Do you have an Indian name? If so, what is it and what does it mean?

   No Ind. name - - wants one - - will get from elders.

5. In what Indian cultural activities do you still participate?

   Spiritual activities, longhouse, medicine people singers. Old Wasco - - stick beaters - - ask him to come pray with them.

6. What part of your Indian culture is most important to you?

   Spirituality. Without this you can't be Indian people. Can't understand living things.

7. What are some of the "old ways" you would want people to know about?

   Survival ways old people have for all living things in this world. Being an Indian person with origins lead back to reality of who we are.

8. Do you think there is "inner strength" to draw from by having an Indian heritage?

   The strength comes from bro/sis relationships - - sharing of things with others. Things give up things / life - - sacrificially to give to the others. We have this responsibility. Spiritual strength - - it's not tangible, it's inside.

9. Do you think there is a need to teach our young people the "Indian ways" for them to grow up to be strong people? What are some ways you would suggest?

   Respect for everything - - now it's taken for granted. Grandparents are valuable - - old knowledge is most important - - the spirituality. They need to know who they are and adapt and still belong to the Indian tribe. He/she belongs to, for example (cats are cats).

10. If you could change something that happened in the past to Indian people, what would it be?

Indian people seem to exist and guardians - - change the attitude of white people. Soon Indian people changed their attitude like WP.

11. How do you, as an Indian person, feel about the present?

Today is okay. We have to prepare ourselves. If we become strong mentally and spiritually, we can survive against all odds or else we will get lost in the regular social ways.

12. What are some of the changes Indian people will have to accept if they are to survive as a culture?

Lots of old ways are going to be lost because of land developers, --WP - - accept this.

13. Do you see the "Indian ways" as part of the future? Do you think they will survive?

Yes. We will always be part of history. Old ways have to come back for our survival. Complete elimination programs have failed - - as long as there is one seed, we will survive.

14. How do you feel about incidents that happened in the past to Indian people? What are some of the incidents you feel strongly about?

Nez Perce, never intended to have problems with WP in 1800s Christians. NP knew WP were coming. Always willing to share and live side by side. Joseph just wanted his people to survive. He was a Peace Chief.

15. Since the past cannot be changed, what future do you see for Indian tribes and/or individuals?

Quit fighting the war, stop prejudices, taking, bad attitudes. Strong spirituality, outstanding leaders, crafts people - - because we are a strong race and we can't be something else.

16. Which of your accomplishments do you see as good for the tribe? For Indians as a whole? For yourself as an Indian, that people can be proud of you?

Greatest accomplishments - - renewed myself - - get spiritually aware and be a brother to the Indian people. Support other Indian people and whatever I do have a rippling effect of positiveness.

17. Do you think it is popular to be an Indian today?

No, we're too free in a restricted society. We express ourselves positively in a free way and we share one to one. Don't want to be restricted - - rules, conduct.

18. When your parents were growing up, do you think being an Indian was acceptable to the mainstream society?

> No my family life was hard. They were in boarding school much like blacks in the South. Just a few people lived in a token way - - we barely existed, poor, everyone's prejudice, no running water, no lights, and a wood stove. Once a year we got new clothes. We were made to take a shower before we got into the classroom - - 3rd and 4th grade in Pendleton Oregon.

Include in Interview also:

What is your present position now?

What schools did you attend?

Where is your tribal reservation, band, etc.

CULTURAL AND TRADITIONAL VALUES

Goal: To provide Indian and non-Indian students with basic cultural and traditional concepts of values, utilizing comparison techniques involving cultural backgrounds of all students.

Objective: Students will be able to comfortably discuss value differences and similarities with each other with little or no difficulty.

Concept: All students, regardless of race or religion, have different life experiences during and throughout their education years. Most of us do not openly inquire about these things, because we tend to believe the information is too personal. To understand each other, we must know what is important to the other.

Grade Level: K-6

Cultural Presentation:

What would you do if someone came to you in the classroom and asked you about your friends? Are all of your friends just like you? Or, do they think some lessons are important to learn or do, and you don't feel the same? Do all your friends live in the same neighborhood or go to the same church? Do they have the same clothes to wear or toys to play with?

Have you ever thought about being like one of your friends, because they seem to enjoy life and are involved in many activities? Believe it or not, for the rest of our lives, we will find people who live differently from us. Some people we meet will be very different.

Let's take a look at what Indian people do that is valuable to them, but perhaps not to everyone. Food, for instance, is considered a very sacred subject. The reason is simple: without food we cannot continue to live. Besides that, some of our food has to give up its life so we can live.

Water is also very sacred to Indian people because without water, nothing on this earth can survive for very long. In a very short period of time, we would all live in a desert.

What about language? Why do you think someone would want to keep a language that hardly anyone knows how to speak? Indian people try to preserve their language because it was given to them by the Creator of all things. He gave everything its own language. The Creator gave us our feet to walk on and our eyes to see with. Why would anyone want to give up those things and live without them? Language is a natural part of all people and people with a great respect for life take care of what is given to them. Birds, bears and bees never quit talking the language given to them because it is part of them. They don't want to be without it.

Traditional Indian people, who still believe and practice the old ways of doing things, say you cannot properly communicate with anything else unless you speak in your own language. What you have to say is not as meaningful as it can be in your own language.
Look around at your friends. Remember that none of us are exactly alike. Our

differences are not something separating us, but bringing us together to share new ideas.

Activities:

1. Classroom Discussion:

    a. Have students spend a few minutes together in the classroom, discussing their reasons for selecting their friends.

    b. Have someone make a short list on the board of the characteristics or personalities discussed. (Examples: My friends like sports. My friends like my kind of music. My friends can be counted on.)

    c. Have students discuss if these differences determine who they select as friends.

        1. rich - poor
        2. white - black
        3. quiet - loud
        4. cool - not cool
        5. skinny - overweight
        6. pretty - not pretty

    d. Have three or four students name three things valuable to them and explain why.

    e. Have three or four students choose someone in the class they don't know very well and ask them what three things are most important to them.

    f. Ask for student volunteers to explain something about their ancestry or if they know anything about it at all.

    g. Ask students how many things seem the same about our ancestors.

II. Word Activities

    a. Ask students to give their definitions of each word: friend, same, different, sacred, language, natural, traditional, meaningful, separates, together.

    b. Ask students if anyone gave answers/definitions different from their own and how that makes them feel.

III. Have students volunteer to verbally name major differences of cultures/lifestyles that are highly visible in the classroom or school. (Examples: manner of dress, style of speech or music.)

IV. Have all the students discuss if these differences have an impact on individual or collective learning. Should the differences be considered justification to treat someone differently from the other people with whom they associate.

Resources:

Community resource people

Developed by: Art McConville, Nez Perce/Umatilla Indian, Curriculum Developer, Culture and Heritage Department, Confederated Tribes of Warm Springs, Box 815, Warm Springs, OR 97761, (503) 553-3290.

SEXUAL AND PHYSICAL ABUSE

Goal: To develop awareness of sexual and physical abuse.

Objectives:

1. Students will develop awareness of sexual and physical abuse awareness in the schools.
2. Students will develop their self-esteem.
3. Students will become aware of and will respect their bodies in order that they can take care of themselves.

Concept: Teaching awareness of sexual and physical abuse is a preventive measure.

Grade Level: K-6

Cultural Presentation:

Sexual and physical abuse is a major problem in this nation today. The problem seems to be cropping up in every society. There is no race or community which is not vulnerable to this major concern. The incidence of sexual and physical abuse of children is on the increase. More and more cases are reported and are showing up in news reports across the nation.

Children are often traumatized from being victims of abuse. If children are not educated on protecting themselves or if a child is not helped when abused, then there is a tremendous impact their lives. Just to cope with life in general is stressful enough.

What types of behavior should a teacher be aware of in students? Suspecting that a child may be suffering from sexual abuse does not always mean a positive indication. Identifying two or more of the following indicators shows a possibility of sexual abuse:

- -Absences from school
- -Sudden personality changes such as shyness, withdrawn or acting out behavior that is different than before
- -Being tired and sore
- -Odor
- -Sophisticated or seductive behavior
- -Art work, vocabulary or drawings that show more sexual knowledge with child's own peer group
- -Alcoholism in the family
- -History of violence in the family
- -Refusing to shower or change for physical education
- -Bruises or old scars

When a child discloses abuse, do not look shocked. Listen and be empathetic. Tell the child you believe him or her and also tell the child it's not his/her fault. Report the incident to your supervisors and remember that the case must be handled only in the best interest and strictest confidence of the child. Of

the utmost importance, the instructor has to build a trusting relationship with the students and show care for their concerns in order to help them.

Activities:

Have a classroom presentation on each of the nine objectives below:

1. To inform children not to allow anyone to touch their private parts for any reason.

2. To inform children not to enter a closed room or go with someone they feel uncomfortable with or do not trust.

3. To remind children to tell someone they trust of any incidents that have happened to them.

4. To teach children not to trust anyone who is overly fondling them.

5. To teach children not to take a ride with any person is extra nice to them.

6. To teach the children about the difference between good and bad secrets, and not to keep bad secrets.

7. To teach children about good and bad touching.

8. To teach children about feeling good and feeling bad. (Related to touching or abuse).

9. To teach children how to say no and how to act it out verbally; also dramatizing on what they have to do.

Resources:

Books on good and bad touching

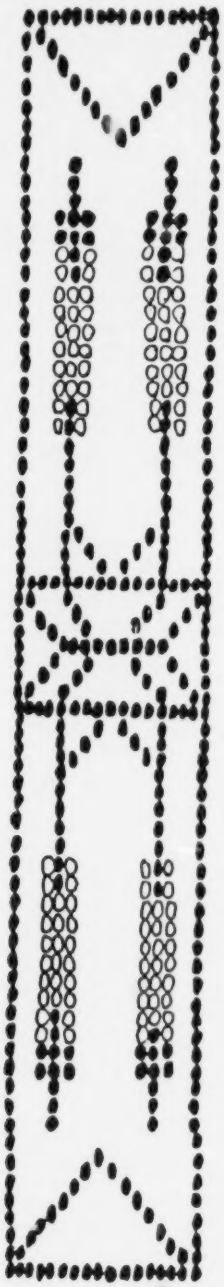
Films

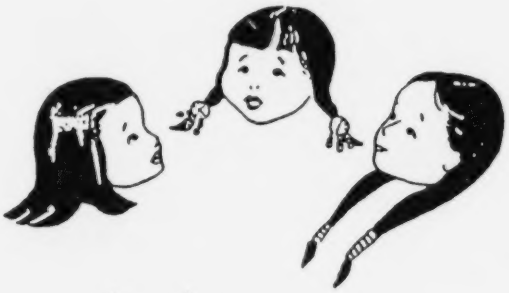
Filmstrips

Doreen Alexis.

Developed by: Roderick Alexis, Box 62, Glenevis, Alberta, Canada TOE OXO.

SECONDARY 7-12





NATURE FOODS

Goal: To promote an appreciation and understanding of nature foods of Native people.

Objective: Students will understand that some foods come from natural resources.

Concept: Maple sap is an important natural food.

Grade Level: 8

Cultural Presentation:

How Maple Sap Became Sweet

Long ago, before the white man came, an Indian family lived by big Congway Lake. The youngest son was called Ayabens' young boy. He was born there at Congway Lake. His grandparents used to dwell there. He thought where he lived along the lake shore was a beautiful place to live.

Every year, in late winter, Ayabens' parents used to tap the maple trees on the north side of the mountain.

They used birchbark baskets to gather the sap. The baskets were made sturdy then. They were coated with spruce gum. A fire was made and it burned day and night. The stones were placed on the fire and were heated. Baskets were placed on the stones and left there until the stones cooled off. The stones were continually heated until the sap came to a boiling point. This is how it came to be called maple syrup. IF you should boil it a bit longer, it turns into maple sugar (or toffy).

Maple sugar was very handy for a hunter to carry around in his pouch as a lunch, along with dried smoked meat (jerky). It was not only light to carry, but the hunter was also well nourished.

Maple sugar can be ground to a powder and used as a cooking spice or sprinkled on wild meat before it is smoked.

This young boy Ayabens was always involved in syrup making. In his day, boys and girls had to learn these survival skills. His grandfather told him he had to be active in learning survival skills in order not to be despised or scorned by his fellow tribal people. Also, when he married, the bride's father would not accept him if he was viewed as a lazy person. Grandfather told him, "Ayabens, this is the lowest you can become in life if you do not marry and have children."

Ayabens was always with his grandfather rather than his own father. His father was always away hunting for food. The eldest son was always with the father. The older brother knew more about hunting techniques. They hunted big game animals like moose and deer.

Ayabens was capable of hunting small game animals like rabbit and partridge. His grandfather taught him to observe and learn the Indian way of survival until he

came of age. Then he would hunt with the other hunters. Ayabens knew some day he would become a great hunter, for he was taught by his grandfather, whom he had observed very closely.

One spring day, they were very busy making maple syrup and maple sugar when Ayabens asked his grandfather, "Grandfather, why is maple sap sweet?"

"Just wait, I'll light up my pipe first," said Grandfather, "and I will tell you the story of the maple tree and why the sap is sweet. Long ago, before the white man arrived on this side of the ocean, there was an Indian named Wiskedjak. He was able to perform mysterious feats. He did good things to people, not evil things. He was able to talk to trees, stones and and animals.

He used to live with Nakomis, his grandmother, whom he loved very much. Not too far away from their home was a family of bad people. They used to hate Wiskedjak because he did good to those they wanted to harm. Fortunately, the wild animals used to warn him to be very careful when danger was near.

One day this wicked family decided to leave Wiskedjak alone and decided instead to do away with his grandmother. They knew Wisbedjak loved his grandmother. While they were discussing their plans, a flying squirrel went by just above them. He heard what they were planning to do with Wisjedjak's grandmother. The flying squirrel passed on the message that the evil people were on their way to kill Wiskedjak's grandmother. Wiskedjak ws very worried. What was he to do? There were too many of them. He would not be able to fight off all of them.

The flying squirrel knew of a hiding place where they could be safe. Flying squirrel showed them the way. Finally they reached the other side of a big mountain. There was a tunnel there and they went through it. They discovered that on the other end of the tunnel, it was nice and dry. This was to be their hideout.

This incident took place at the end of the summer season when the moose were calling. Today, this would be around the end of September. The leaves on the maple trees were changing colors, to yellow and red. Wiskedjak and his grandmother found this very strange. They had never seen maple trees before. As far as they could see, maple trees were all over the place and the leaves were yellow and red.

The flying squirrel was gone for many days. Finally, he returned to Wiskedjak and his grandmother and told them about these wicked people. These people had spread out trying to track down Wiskedjak and his grandmother. Finally, they did track Wiskedjak and his grandmother down. It turned out that they too had never seen maple trees. They were amazed at what they saw. The leaves were the color of flames of fire. They were bright red and yellow.

"Let's run away." The leader shouted, "There's a fire! There's fire all over the place. We'll burn." They all ran their separate ways back to where they came from. They were never seen again. The leader of the wicked people said, "At last we will not have to be bothered again with Wiskedjak. "Let them burn! Good for them!"

When Wiskedjak found out what had happened, he thanked the maple trees for their protection. Those days maple trees did not have a name. Wiskedjak told them,

"You're the highest respected tree of all the existing trees in the forest. You were very kind. You have saved our lives, my grandmother and I. It is for this reason from now on you will be called the maple tree. You will be the most respected tree of all. Your sap that flows within your body will be sweet. The Indian will respect you for this. Your seeds will have wings so they can fly to far away places as far as the Indian resides. They will taste the sweetness of your sap. To this day, the maple tree still exists on the land.

For this reason, we are able to make maple syrup. This is the story of maple trees and why their sap became sweet, said grandfather.

Footnote:

In our locality around the Maniwaki area, there are three types of maple which grow to large proportions. There's the silver maple, which serves mostly as an ornamental and does not yield sweet sap. It has distinctive leaves and in the winter is easily identified by its bark. The red maple yields a minimal amount of sap, lacks the sweetness required to make syrup. The sugar maple yields the sap used in syrup making. This may confuse the most knowledgeable woodsmen who tries to identify each by its appearance alone.

The leaves are easily distinguished. The red maple has three lobes on its leaves and the leaves are many-toothed or dentate all around their edge, whereas the leaves of the sugar maple have five lobes with smooth untoothed edges. However, at sugaring time, the trees are bare and to avoid wasting time tapping the unproductive red maple, differentiation is made by the winter buds which encase the future leaves. The red maple has distinctive reddish winter buds, whereas the sugar maple has buds of a grayish to light brown color and is easily identified by the experienced eye.

Activities:

1. Give Handout A to class and have them answer the questions.

2. Give Handout B to class and have them make a list of natural foods and tell where they are found in the community.

3. Have students do the vocabulary word search puzzle. See Handout C.

4. Show slides on syrup making.

5. Have students visit a family who makes home syrup in the community.

6. Have students visit a sugar camp.

7. Have students make home syrup or taffy in class.

8. Evaluation purposes: Have students write a comparison of an homemade syrup and one from a sugar camp.

9. Invite elders to tell other stories about maple syrup and Wiskedjak.

10. Discuss with students other natural foods and where they can be found in the community.

11. Show slides of other natural foods and their spring flowers. Examples: strawberries and their flowers.

12. Discuss with students what is happening to the trees presently. e.g., acid rain as topic

Resources:

The story, "How the Sap Became Sweet," Curriculum Development, Box 10, Maniwaki, Quebec J9E 3C9.

Slides and presentation by Curriculum Development.

Morin Sugar Camp, St. Therese, Quebec.

Trembly Sugar Camp, St. Therese, Quebec.

Environment and Forestry, Ottawa, Ontario.

Developed by: Annette Smith and Henriette McGregor, Curriculum Development, Box 10, Maniwaki, Quebec J9E 3C9.

Handout A

Story Discussion:

Answer the following questions:

1. Who was living at Congway Lake?
2. Who else used to live there?
3. What was done at the end of each winter?
4. What was used to gather sap?
5. How were they made?
6. What would happen if the sap were boiled longer?
7. How can maple sugar be useful to the hunter?
8. How was maple sugar used for cooking or when smoking meat?
9. What did boys and girls, including Ayabens, have to learn?
10. What consequences would Ayabens have to face if he did not learn survival skills?
11. Write out the procedure, according to the story, for turning sap into syrup.

Fill in the blanks:

1. Ayabens chose to be with _____ at all times.
2. Who knew more about hunting techniques? _____
3. What was Ayabens capable of doing? _____
4. What did Ayabens' grandfather teach him to do until he became of age?
5. Why did Ayabens feel he would be a great hunter?
6. What did Ayabens ask his grandfather?
7. What did Grandfather do before he answered Ayabens?
8. Who was the character Grandfather talked about?
9. Explain his character's behavior.

Answer the following questions:

1. Who was Nokomis?
2. Who did not like Wiskedjak and for what reason?

3. Who did the warning when danger was near?

4. What was going to happen to Wiskedjak's grandmother?

5. What was Wiskedjak's reaction?

6. How was the flying squirrel helpful to Wiskedjak and his grandmother?

7. What did they discover?

8. At what time of year did the incident take place?

9. What did Wiskedjak and his grandmother find so strange?

10. After being gone for many days, who brought a message again to Wiskedjak and his grandmother?

11. How did the evil people track down Wiskedjak and his grandmother?

12. What caught their attention and what happened?

13. The leader made his men turn back by shouting what?

14. When Wiskedjak found out what had happened, what did he do?

15. How did the trees come to be called maple trees?

16. How did Wiskedjak show thankfulness?

17. What value did Wiskedjack place on the tree?

18. How far would the seeds fly?

19. What are the three types of maple trees?

20. How can you differentiate maple trees in winter?

HANDOUT B

List other natural foods and where they can be located.

Natural Food	Location
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____
6. _____	_____
7. _____	_____
8. _____	_____
9. _____	_____
10. _____	_____
11. _____	_____
12. _____	_____

Handout C

Find the following vocabulary words below. They may be horizontal, vertical, forwards or backwards.

n	o	s	s	p	r	u	c	e	g	u	m	A	i
o	b	j	g	u	m	s	p	r	i	d	e	t	e
u	i	e	s	e	u	q	i	n	h	c	e	t	h
r	r	r	i	a	v	i	v	r	u	s	C	n	t
i	c	k	A	b	e	s	o	j	c	o	p	i	g
s	h	y	a	w	n	a	i	d	n	I	m	o	n
h	b	r	j	l	e	f	o	g	h	g	a	p	o
e	a	I	n	d	i	a	w	a	y	i	p	g	u
d	r	e	s	i	a	a	l	f	t	e	l	n	r
u	k	e	h	A	y	a	b	e	n	s	e	i	i
l	a	k	i	L	e	s	t	a	i	t	s	l	s
e	j	s	a	t	u	r	d	m	n	u	u	i	h
w	d	k	u	r	d	b	o	o	c	r	g	o	e
i	e	i	p	a	y	k	h	n	i	d	a	b	d
s	k	l	d	i	o	e	p	e	d	y	r	b	i
i	s	l	a	N	s	r	e	i	e	b	p	o	s
o	i	s	h	e	l	o	z	s	n	y	x	e	e
s	w	y	r	e	s	p	e	c	t	e	d	z	r

survival
maple sugar
spruce gum
jerky
nourished
techniques
Indian way
Nokomis
Wiskedjak

incident
respected
reside
Congway Lake
Ayabens
birch bark
sturdy
boiling point
skills

TREATY SIX

Goal: To be aware of the memorandum of historical facts and information concerning Treaty Six.

Objectives:

1. Students will learn history as it relates to Indians and the signing of treaties.
2. Students will learn about the establishment of reservations and the systematic measures taken to legislate the lives of Indians with the Indian Act.
3. Students will identify significant aspects of their own history.

Concept: Treaties were important historical events to Canadian Indians.

Grade Level: 8-9

Cultural Presentation:

Memorandum of Historical Facts. Prior to the signing of Treaty Six, the Stoney Indians of Alexis are reported to have lived essentially nomadic lives.

Treaty Six was negotiated between her majesty the Queen, as represented by her commissioners. The honourable Alexander Morris, Lieutenant Governor of the Province of Manitoba and Northwest Territories, the honourable James McKay, the honourable W.I. Christie and the Plains and Wood Cree and other tribes of Indians.

Negotiations took place in August and September, 1876 at Fort Carlton, Fort Pitt and Battle River. On August 21, 1877, Chief Alexis (Kees Kee Chee Chi) signed adhesion to Treaty Six on behalf of the Stoney Indians residing in the Fort Edmonton area. The Alexis Indian Reserve No. 133 was surveyed by G.A. Simpson in October, 1880.

Alexander Morris, the commissioner who, as a representative of the Crown, negotiated the two treaties made with the Southern Saskatchewan Indians in the 1870s stated "In all the negotiations for treaties, the Chiefs took a controlling part, and generally exhibited great common sense and excellent judgement. It is therefore of the utmost importance to retain their confidence and cause their office to be recognized and respected by both whites and Indians.

Morris' advice was not followed. Instead, the provisions of the Indian Act which authorized the Canadian cabinet to remove Chiefs and Headmen from office were applied with increasing force in 1906 with the Indian Act.

Systematic measures were imposed to legislate and undermine Indian governments.

Activities:

1. Have students role play the signing of the treaty. Assign students different characters.
2. Have the students review Handout A and answer the following questions:

a. What did the Holy Bible and Sacred Pipe Stem represent? When presented during treaty signing?

b. What does this statement mean to you? "...the sun shines, the rivers flow and the grass grows."

c. What do the individual words of this statement (sun, river) mean to the Stoney people?

3. Have students research the Indian Act and explain the terms of the Act.

Resources:

Treaty Six.

Stoney archives.

Handout A, Declaration of Prairie Treaty Nations.

Developed by: Francis Alexis, Yellowhead Tribal Council, 37 Westgrove Bldg., 131 1st Avenue, Spruce Grove, Alberta T7T 2U8.

Handout A

Prairie Treaty Nations Alliance

DECLARATION OF PRAIRIE TREATY NATIONS

We, the rightful and inherent keepers of solemn Treaties made between our ancestors and Her Majesty the Queen, do hereby declare to Canada and the World our reaffirmation of said Treaties, their article, spirit and intent.

We state that our beloved ancestors' entering into said Treaties did not diminish our standing as Nations, but made us distinct partners in Canadian Confederation. Nations made Treaties. Treaties do not make Nations.

We state that our ancestors did enter Treaty in utmost good faith. As evidenced by Treaty Number Six, where both Treaty Commissioner Alexander Morris and the Spiritual Leader of the Plains Cree Indian nations did stand upon a buffalo robe and place before them both the Holy Bible and the Sacred Pipe Stem. And that upon these most sacred articles of their respective faiths, did swear as Nations before the universal God to uphold Treaty Number Six for as long as "...the sun shines, the rivers flow, and the grass grows."

We, the Prairie Treaty Nations Alliance, further declare that such sacred promise is binding upon the generations. That no none but the rightful heirs of both parties has the right to speak for, interpret or otherwise impede just implementation of said articles of said Treaties. We further declare that said Treaties are made between two equal parties with implementation of specific articles dependent on mutual consent and that said Treaties are binding under International Law.

In conclusion, we do hereby state that as long as there is a Canadian Confederation and as long as there are Indian heirs to Treaties, our Treaties shall be as binding as when first made. This we uphold. This we expect Canada to uphold.

HISTORY OF ALEXIS CHIEFS

Goal: To promote an understanding of the Stoney leadership.

Objectives:

1. Students will have a better understanding of who the Chiefs were from historical times to the present.
2. Students will describe traditional Stoney leadership customs.
3. Students will be able to identify significant aspects of the Indian Act.
4. Students will become knowledgeable about economic development on a reserve and why it is a very slow process.

Concept: A history of leadership provides understanding.

Grade Level: 9-12

Cultural Presentation:

The Stoneys were a nomadic tribe, a branch of the Lakota Tribe from the United States. They were best known as a hunting and food gathering society. Alexis people migrated from the United States to Alberta, Canada. The reserve is located 50 miles west of Edmonton on the north shores of Lac St. Anne Lake.

One of the main reasons for settling on the north shore of Lac St. Anne, known earlier by the Indians as "God's Lake," was a vision of a leader known as Kees Kee Che Chi. His vision was to leave the United States and migrate northwest to a place of three lakes bordered by a big river from the north, the Pembian River. This is where they were to settle, because wild life and fish were abundant in that area.

The selection of headmen was based on the endurance one showed and also on spiritual knowledge and medicine. Kees Kee Chee Chi (meaning "cut off finger") was the leader who convinced some of the Lakota members to relocate with him in western Canada. His vision showed him that his people would be saved and would adapt and survive in the northern region.

Kees Kee Chee Chi became a headman in the early 1800s because of his tremendous knowledge of survival skills. The term headman was used for the leaders of the Stoneys. The term "chief" was introduced by the Euro-Canadian Society. This is why Kees Kee Chee Chi was the first chief. He also signed the Treat Six adhesion in August, 1877. In 1914, the son of Kees Kee Chee Chi, Francis Alexis, became chief, according to traditional customs practiced by the Stoney Tribe. Francis always trapped and hunted prior to becoming Chief. When he was officially recognize by the federal government as Chief, he introduced agriculture and farming on the Alexis Reserve. The people were not interested in chinging their life styles at that time. Francis held the position of Chief until he died in 1927.

After Francis's death, Joe Alexis, his eldest son, was given the position of Chief by consensus of the elders and confirmation by the Indian agent. In 1956, the band custom of "appointment of leadership" was abolished. Following this

action, Joe Alexis resigned from leadership, being too old, in 1957. Following his resignation, Antoni Potts was elected Chief, according to the Indian Act in 1957. He served until 1959.
After introducing the Indian Act, regulation Chiefs seemed to come and go, because of the two-year system. This system appears to have hindered economic develpment.

William Lefthand was chief from 1959 to 1961, followed by Alex Alexis in 1961-1963. Moses Kootenay then came to power, 1963-1966, followed by Johhny Alexis, 1966-1970. Howard Mustus was elected for two terms to 1974, followed by Tom Potts until 1976. Howard Mustus was relected in 1976 and is still chief. This is the order of the Chiefs from the time of the signing of Treaty Six with the Federal Crown.

Activities:

1. Have students list all tribal chiefs from Kees Kee Chee Chi to the present, in order.

2. Have students locate on a map where the Stoneys migrated from and where they settled.

3. Have the students research Treaty Six and list the signers of the Treaty.

4. Have the students discuss the following questions:

   What year was traditional leadership abolished?

   Why would they abolish traditional leadership?

   What is a hereditary leader?

   Would a heritory leader be more productive in development than the present system?

Resources:

Elders of Alexis community

Research by Raoul Anderson, 1968.

An Inquiry Into the Political and Economic Structures of the Alexis Band of Wood Stoney Indians, 1880-1964. Published on demand by University Microfilms, a Xerox Company, Ann ARbor, Michigan. U.S.A.

Developed by: Roderick Alexis, Box 62, Glenevis, Alberta TOE OXO.

CULTURE BUILDING

Goal: To introduce students to the culture of the Klamath Tribe.

Objectives:

1. Students will identify the basic needs of life such as food, clothing and shelter.
2. Students will briefly explain how they would use natural resources to provide the basic needs of life.

Concept: All cultures have basic needs: food, clothing and shelter.

Grade Level: 9-12

Cultural Presentation:

"Brief Cultural Description of Klamath Tribe"

The Klamath and Modoc people of southern Oregon and northern California do go back to the beginning. The Klamath are the northern of the two dialectic groups of the Lutuamian linguistic family and the Modoc comprise the southern part of the group. This language family is unique to the two tribes. There are various opinions as to the origin of the word Klamath. Klamath Indians referred to themselves as E-ukskni or People of the Lake. The term Modoc is shortened from the Klamath word Mowatodkni meaning People to the south. The two tribes share a similar culture and differ in that the Modoc were more hunters and the Klamath relied more on the fishing industry.

According to the Klamath creation legend the Creator made His house in a cave on the Sprague River. From here he created the Klamath people giving them a skin color from the bark of the choke-cherry bush. He taught them where and how to use all of the resources He gave them. The Modoc legend is somewhat different in that the Creator went into the underworld and gathered bones in a burden basket. It took Him five attempts to bring the bones out. Once He came back from the underworld He threw the bones in various directions and named the tribes of people. In this way He created the Shasta, Pit River, Paiute, Klamath and Modoc. Of course, the Modoc were the chosen people and they were told they would be a small but very courageous people. As the two tribes followed the Creator's teachings a unique inland marsh culture was developed.

The shallow Klamath Basin area is encompassed by high mountains and filled with lakes, rivers, and marshes. One traveling through the basin will readily become aware of the abundance of water. Hemming the lakes and rivers and decorating even the smallest bog-hole are the tule and cattail plants, a haven for the followers of Ewell Gibbons, or the provider for a decorative center-piece for the local housewife. Others recognize the plants as protection for waterfowl, natural blinds for the avid duck hunter, or useless weeds in the water. The Klamath and Modoc Indians saw these useless weeds as a sustaining force in their lives. Their culture, like the cultures of all civilizations was influenced by their environment. The majority of the villages were on the shores of the lakes and marshes. Here close at hand was a naturally, renewable resource that allowed their people to develop a distinct, specialized material culture, utilizing the tule and cattail plants.

The plants were the main basketry materials. The materials for the decorative designs included dyed tule, tule root hair, and porcupine quills.

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Baskets were used for gathering, storage, and the preparation of foods. Nettle bark was incorporated in the weaving of a cooking basket. This helped in the weaving of a cooking basket. This helped in the waterproofing of the basket. Another method of waterproofing was to cover the baskets with tree pitch. There were also baskets made of whole tule and some of willow branches. These were used to gather larger sized foods such as wild plums and for storage of dried meats. Other utensils of tule were spoons, arrow quivers, gaming mats, and winnowing mats.

The Klamath developed two types of houses. The earthlodge, used in the winter was constructed over an excavated pit and layered in tiers of tule mats and dirt. The entrance was an opening in the top center of the house and it also served as a smoke hole. Because of the subterranean feature and the layered effect these lodges were very warm in the winter. Inside, dried fish, meat, and roots would hang from the rafters. Various other foodstuffs, tools and gear were stored across the back of the lodge. The floor was covered with tule mats and sometimes the mats would extend up the walls. The size of the lodge depended on the size of the family. It was here that the legends were told and baskets were made during the long winter hours. In the spring and summer care was taken to hang a burden basket on a high pole outside the house. This was to catch the evil spirits and lightning and prevent them from harming the house and its dwellers. The lodges were torn down in the spring after becoming waterlogged from the winter snows and rebuilt in the fall. The rebuilding usually took close to a month.

During the summer and fall a wicki-up type of shelter was used. It was constructed with a willow frame and covered with tule mats. In many cases two were built and one served as a kitchen. The Klamath also used a sweatlodge that was constructed similar to an earthlodge but on a much smaller scale. These were used for religious and personal hygiene purposes.

The major form of transportation was the canoe. The canoes were made of cedar or fir trees. To fall the trees the canoe builder would chop the bark off a small section of the tree, starting low and working around the tree. The natural pitch would drip into the cut which was set on fire. The fire was constantly controlled until the tree burned through and fell. Once on the ground the tree was shaped into a dugout canoe. This was done by cutting hewing the the stone axes and controlling burning.

Once completed the canoes were moved to the water. To propel the canoes the Klamath used a pole and a short paddle. The pole was split on one end and a piece of wood was wedged into the split. This was very practical for marshy areas. The wedge prevented the pole from sticking or sinking into the mud. The pole was used extensively when wocus was being gathered. During the winter the canoes were sunk, bottom up. This was done to preserve the wood from rough winter weather. Rafts were also used. These could be made of either wood planks or bundles of tules woven together.

The structure of both tribes (Klamath and Modoc) was based on villages. There were seven or eight major village sites in each tribal area. These sites were used as permanent homes as well as for food gathering areas. People could move from village to village or just stay in one. In general they stayed at one site and moved to other areas only to gather the foods located there. Each village had leaders that were chosen on ability, not heirship. There were shamans who possessed the powers and knowledge to heal the sick, cause sickness, and even death. The shamans actually held more power than the village leaders. The common people could rise to leadership positions or shamans if they possessed the abilities. The Klamath also had slaves. The slaves were obtained in raids on neighboring tribes or by trade. The slaves could rise to any position within the tribe, many in fact, became accepted members of families and the tribes. Others were traded in areas such as the Dalles in northern Oregon.

The average daily life in the villages would be very similar to today. People working and significant events like birth and death were given special attention. Babies were born in especially prepared lodges and were highly attended by its female relatives. The umbilical cord was tied with hair from the mother to prevent the baby from crying. Care was taken with new born boys to straighten and massage his legs so that he may be a good runner (runners were the messengers for the Klamath and Modoc and some were expected to run from Klamath Lake to the Beatty area - some 50 miles - in a day). Babies were carried on cradle boards and were wrapped in soft furs. As they grew into adulthood they were taught the ways of the tribe. Much of this teaching was done by grandparents.

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Naming the children was done after some personal characteristics such as gait, appearance, habits or actions. Nicknames were very common and generally received later in life, but the first name was the most important. Names of the dead were not handed down to children because the Klamath held beliefs that prevented the use of a dead person's name.

Death of a person was also significant in village life. The Klamath and Modoc cremated the dead. Cremation sites were located near each group of settlements and were marked by pictographs. It is said that the Creator placed these marks as a sign of a burial ground. The cremation sites were located so that water was visible in each direction. Bodies of the dead were dressed and wrapped in tule mats. Cremation took place five days after death. The covered body was placed on a pile of logs and burned. Men attended to the fire making sure of a complete cremation.

Observances of mourning required that the persons belongings be burned during cremation. The house in which the death occurred was burned with its contents. Women relatives cut their hair and covered their basket hats with tree pitch. Mourners would fast and use the sweatlodges for five days.

This is a brief description of the culture of the Klamath and Modoc tribes. Not too much is practiced today for various reasons. The use of the foods is probably the prevalent cultural carry-over.

The diet was a variety of wild berries, roots, game, waterfowl, and upland game birds. The main staple foods were wocus and fish.

Wocus is a food derived from the water lily plant. this plant was very abundant in the marshy areas of the region. In fact the first whiteman to see the Klamath Marsh estimated that there were ten thousand acres of water lily plants. After the water lily flowers, the flower turns into a pod full of seeds. These pods are gathered when ripe, usually in August. After the gathering they were set aside in pits or tule saks to allow a period of time for the pod shell to degenerate. Once this happens, the seeds are cleaned away from the remains of the pod shell. The seeds are then stored for later use. The first step in cooking the wocus is parching the seeds. This was done by placing seeds on tule mats and placing hot coals on them. Once parched the seeds are ground on a large, flat grinding stone. The Klamath developed a two-horned mano for grinding the wocus seeds (this mano is unique to the area). After the grinding is completed the seeds and hulls are placed in water. The meat of the seed falls to the bottom and the hulls float to the top. After the hulls are cleaned away the meat of the seed is cooked and the final product is a bran-like food that is very rich in protein. The broth is very good as a tea and was used as a cure for stomach problems. The seeds can be stored for long periods of time, making this an excellent food for the long winters. The other staple food, fish, was also dried and stored for winter use.

Fish included salmon, trout, and mullet (also referred to as sucker). These were caught and dried during their seasonal runs up to rivers. The most important fish was the mullet because of the huge supplies. Each year at a site on the Sprague River just above the cave of the Creator, The Klamath held a "First Sucker Ceremony." When the Creator lived at the cave He killed a fish. Fish had great difficulty in getting up stream (according to legend) so he killed the first one He saw. He then roasted it on the river bank, but ate none of it, letting the whole fish burn to ashes.

He stated that this is the way the humans will fish. After he did this, fish came up the river in great numbers. The Klamath practiced this observance yearly and the first sucker was caught and allowed to burn to ashes to insure a large yearly run of fish.

Fish are mostly taken by gill and dip nets. The nets were made of nettle bark. An unusual "V" shaped net was used on the open lakes. This net was dipped into the water in front of a moving canoe. After awhile the net would be lifted out of the water full of small fish. What makes this net unusual is that it also served to catch ducks at night. The net was placed upright in the front of the canoe. A fire was built in a rock shaped like a frying pan in the back of the canoe. Ducks will fly to light at night, so they would fly into the net and entangle themselves.

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Another unique method of fishing was the use of a fish trap. The trap was a canoe shaped basket made of willow branches. The basket was around six feet long and two feet in diameter. It would be placed into the water and the fishermen chewed dry fish eggs and spit the eggs into the water over the basket. They would then back away and wait for the basket to fill with fish who came to eat the eggs. They would then raise the basket suddenly and entrap the fish.

Bone hooks and fishing spears were also used, even when ice fishing on the lake. The Klamath also developed a wooden arrowhead as a specialized tool. The wood allows the arrow to go straight into the water and not glance off as stone will. This improved the accuracy and productivity when fishing with bow and arrow.

The same arrowhead was also used to shoot mudhens. The hunter would place a small ball of pitch on the tip of the arrowhead. This causes the arrow to skip across the water. By skipping the arrow into flocks of ducks the hunter was assured of a kill.

Most of the hunting of game and birds was done with the bow and arrow and in some cases a spear was used. The bow was short and the back was covered with sinew and treated with a glue mixture to prevent breaking of the bow. Other stone tools included mortars and pestles for grinding food, knives, and picks. Bone tools included needles, wedges and picks.

Classroom Activities:

You live in a mountainous region with many valleys. There are many rivers, lakes, marshes and creeks to provide water. Summers are mild with winters ranging from moderate to severe. The growing season is short, making arming difficult, but there are larger pine forests, many varieties of berries and other edible plants. Wildlife, including deer, elk and rabbits is abundant, as are waterfowl and fish.

Place students in groups of four. Using what is available in your natural environment, answer the following questions concerning the basic needs of food, clothing and shelter. Keep in mind that the technological base is prior to any European influence in North America.

Questions:

1. What will you eat? How will you obtain it and how will you store it?

2. What will you use for clothing? How will you obtain the materials and what tools will you use to manufacture the clothing?

3. What shelter will you build? What materials will you use?

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Klamath County Museum, Klamath Falls, OR.

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HISTORICAL ORIGINS OF THE NEWFOUNDLAND MICMAC NATIVE PEOPLE

Goals:

1. To explain to Micmac Native students their geographical and historical origins.
2. To increase the students' knowledge of their Native cultural values.

Objectives:

1. Students will learn their history from 1500 to the 1700s.
2. Students will understand the origin of their religious background.
3. Students will be able to distinguish the difference between their two geographical background locations.
4. Students will comprehend the importance of the cultural value system of their ancestors.
5. Students will have extensive knowledge about their historical origins and cultural values.

Concept: Historically, the Newfoundland Micmac Native people have always retained their Indian cultural values.

Grade Level: 10

Cultural Presentation:

The Micmac Native people have been living in the Canadian Atlantic region long before the coming of the European newcomers. Their ancient camps and villages that have been uncovered by archaeologists are proof that these Native people inhabited the Maritime zone for thousands of years.

Their early ancestors called themselves 'Lnu'K' - the people. Since the post historical period, the People are known as the Micmac, from the word 'Nikmag,' which means "my kin-friends."

During the early 1500s, European explorers historically recorded that the Micmac Native people lived throughout the southern region of Newfoundland. Their subsistence pattern was based mainly on hunting and fishing.

One of the first authenticated historical references regarding the Newfoundland Micmac Native people was recorded in the year 1508 by Thomas Aubert, a French explorer. Aubert arrived back in France with several Newfoundland Micmac Native people. What proof do we have that these Native people were actually Micmac? One of the customs practiced exclusively by the Micmac Native people was that of painting symbols on their faces. The Native people brought to France by Aubert all had painted symbols on their faces.

Twenty-six years later, explorer Jacques Cartier recorded in his journal that during the month of April, 1534, his ship followed along the coast of Newfoundland. Wanting to explore this island, Cartier sailed into one of the larger bays. This was the homeland of the Micmac Native people.

Before and after the sixteenth century, historical documents reveal to us that Micmac Native groups from Nova Scotia also travelled to Newfoundland.

From their initial contact, the Nova Scotia Micmac Native people and the French newcomers were friendly allies to each other. In fact, the Nova Scotia Micmac Native people adopted the religious beliefs of the early French newcomers.

On June 24, 1610, the first Native Canadian to receive the sacrament of baptism was Micmac Chief Membertou. By 1620, nearly all of the Maritime Micmac Native people converted to Roman Catholicism.

The French newcomers were also impressed by the Maritime Micmac Native people. These newcomers had left much of their own culture behind in France. Therefore, they depended on the Micmac Native people to help them live in their new environment. The Maritime Micmac Native people taught the French newcomers how to obtain food supplies, showed them their various modes of transportation vehicles; cured their illnesses with local plant medicines; and provided shelter and clothing for all four seasons.

Later on in the 1600s, the British won control of Nova Scotia, and the French were forced to leave the region. The Nova Scotia Micmac became concerned about their cultural and traditional survival.

Why were the Micmac Native people concerned about their own future? First of all, the British colonial officials denied a request from the Nova Scotia Micmac to have a Catholic priest administer the sacraments. The British officials believed that the presence of a French priest could cause political disruption in their newly established colony. However, the Micmac people still continued in their efforts to have a Catholic priest.

The second concern of the Nova Scotia Micmac Native people was the shortage of hunted animals. This shortage was caused by the high increased population of British newcomers in Nova Scotia.

However, the Micmac Native people have had a long history in surviving with their Indian cultural and traditional values.

With their inner courage and ingenuity, a number of Nova Scotia Micmac families decided to move to the Island of Newfoundland. Using their exceptional navigational skills, several Nova Scotia Micmac families travelled across the rough ocean waters to Newfoundland's Avalon Peninsula in 1670. Between 1670 and 1705, other Nova Scotia Micmac Native families also moved to Newfoundland. There are three major reasons why some Nova Scotia Micmac Native families decided to move to Newfoundland. These were: to practice their Catholic faith and receive the sacraments; to have the freedom to teach their children Native values and cultural beliefs; and in order to traditionally hunt and trap the various animals that are part of the Micmac Native seasonal cycle.

In 1705, the Treaty of Utrecht denied all French subjects and the Nova Scotia Micmac people from moving to Newfoundland. However, in order to live as cultural Indian people, twenty-five Nova Scotia Micmac families arrived at Placentia in 1705. Furthermore, thirty additional Nova Scotia Micmac families were recorded in 1708 as wintering in the Fortune Bay area.

The Newfoundland census records indicate that in the autumn of 1765, 200 Micmac Native people lived in the Bay d'Epoir area.

Since their initial contact period with the European newcomers and with the relocation of their Nova Scotia Native relatives, the Micmac Indians have retained their values and traditions in Newfoundland. Later on, many of these families joined together to form the Conne River Micmac Native Tribal community.

Activities:

1. Have the students write a short historical poem describing the feelings of the Newfoundland Micmac Native people who were taken to France in 1508.

2. Have the students write a 1,000-word paper on any one of the following opening statements:

   a. The Micmac Native people helped the French newcomers survive by:

   b. My Micmac Native ancestors believed so deeply in their Indian culture and values that they would:

3. As a class, discuss the following:

   Some Nova Scotia Micmac came to Newfoundland because they wanted to have the freedom to teach their Native values to their children. What does this statement tell you about their feelings for the Micmac cultural values system?

In Newfoundland, A Brief Overview of the Traditional Micmac Native Cultural History from 1500 to 1989. Note: This booklet will be used in the grade 10 Newfoundland Cultural Heritage Course. Researched and written by Frances Six, Native Curriculum Specialist. July, 1989.

Suggested Activities for Part One

1. Ask students to reenact the historical information in the lesson. Have the class perform the reenactment for another class.

2. Most people feel comfortable when they are surrounded by their families and friends in their own environment. However, when someone moves away, we usually miss that person, especially if we are close to them. In 1508, Aubert took several Newfoundland Micmac Native people to France. Write a poem on how you would feel if someone you loved moved away from you.

3. There are three major reasons the Nova Scotia Micmac Native people decided to move to Newfoundland during the 1600s and 1700s. These were:

   a. to practice their Catholic Faith and receive the sacraments;

   b. to have the freedom to teach their children their Native values and beliefs, and;

   c. to continue the traditional hunting and trapping of animals that are

part of the Micmac Native seasonal cycle.

Ask students to write a paper on why these three major reasons were important to the Nova Scotia Micmac Native people. Be sure they include the concept that we must protect our cultural values and beliefs for the next generation.

Resources:

Library

Developed by: Frances Six, Native Curriculum Specialist, Conne River Reserve, Newfoundland AOH 1JO.

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THE MICMAC NATIVE RELIGIOUS FEAST OF ST. ANNE

Goal: To promote a greater awareness about the personal life of St. Anne and increase the knowledge about the Micmac Native historical development of St. Anne's Feast Day.

Objectives:

1. Students will learn the spiritual qualities of St. Anne, Patron Saint to all Micmac Native people.
2. Students will comprehend the cultural meaning of St. Anne's Feast Day.
3. Students will learn about the cultural activities carried out on St. Anne's Day.

Concept: The Feast Day of St. Anne has been observed by the Micmac Native people since the 1600s.

Grade Level: 10

Cultural Presentation:

The most important religious holy day for the Micmac Native people of the Maritimes is the Feastday of St. Anne. Since the 1600s, St. Anne has been the Patron Saint of all Micmac Indian people. Catholic Church history tells us that St. Anne is the Grandmother of Jesus. The Micmac Native people venerate St. Anne as a special spiritual Grandmother and they give her special homage on July 26, which has been designated as her Feast Day.

Throughout her life, St. Anne was gentle, kind and loving to everyone. These are also the qualities of a Native Elder. During the 1600s and 1700s, the Feast Day of St. Anne included other religious events. For example, the baptism of infants, wedding ceremonies and the sacrament of confirmation. Due to the immense geographical region of the Canadian Atlantic Maritime area, Catholic priests were unable to travel to all of the Micmac villages on a frequent basis. Therefore, when a priest or bishop arrived to celebrate Mass on St. Anne's Feast Day, he usually stayed for five to six days. During his visit, the Micmac Native people had an opportunity to receive the sacraments and learn more about their Catholic Faith.

A number of other activities were also associated with the Feast Day of St. Anne. During the 1600s and 1700s, on St. Anne's Feast Day, the Micmac Native people performed their Indian dances. In the 1800s, Micmac Native hunters shot bullets into the air. Prior to this holy day, the Micmac Native women made and sewed special clothes for their children to wear. They also prepared a large community feast.

Today, the Conne River Micmac Native Reserve Community members prepare for St. Anne's Day in the following manner:

On the eve of this Feast Day, many tribal members decorate the local church. Many colorful flowers, plants and boughs are displayed inside the church and on the Altar.

The actual Feast Day begins around noon on July 26th with a special Holy Mass celebrated at the church. After Mass, there is a special one-hour processional whereby four Micmac men and four Micmac women carrying the statue of St. Anne.

St. Anne's Feast Day, July 26, 1988 on the Conne River Micmac Reserve, Newfoundland

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They are followed by the Conne River Micmac community members who recite prayers and hold traditional Micmac Native flags and banners in their hands.

This ceremony concludes with a traditional Micmac Native feast which is enjoyed by everyone.

Activities:

1. Ask students to contact by mail some of the other Micmac Native Reserves in the Maritimes. In these letters, the students can ask for a brief description of the activities carried out on St. Anne's Day.

2. When replies to the letters are received, take some class time to share this information.

3. Write a 1,000 word paper on the qualities of an Indian elder and compare these to the life of St. Anne.

4. Write a poem about St. Anne's Feast Day.

Resources:

Developed by: Frances Six, Native Curriculum Specialist, Conne River Reserve, Newfoundland AOH 1JO.

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NEWFOUNDLAND MICMAC NATIVE TRAPPING, FISHING AND HUNTING SEASONAL CYCLES OF 1903

Goal: To provide historical information on the seasonal activities of the Newfoundland Micmac Native people of 1903.

Objectives: Students will be able to explain the seasonal hunting, fishing and trapping cycles of the Micmac Native people of 1903.

Concept: The Newfoundland Micmac hunters and trappers do not kill animals for sport. Among the Micmac, the most honorable way to feed your family is by trapping and hunting.

Grade Level: 10

Cultural Presentation:

By the 1870s, the majority of the Newfoundland Micmac Native population had established permanent houses in the Conne River area. These houses were viewed as a home base. However, the actual number of Micmac families living in the Conne River area varied according to the season of the year. During the trapping and hunting seasons, most Micmac families lived throughout the interior of Newfoundland in mobile homes called wigwams.

From the Connie River Micmac Native community in 1903; Sullann Lewis, Chief Reuben Lewis (sister and brother) with young Ben Stride, standing before a traditional Micmac wigwam.

This historical information was received from Madeline and Leonard John of the Conne River Native Reserve, May 23, 1989.

Photographer unknown.

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Each Micmac family had its own traditional trapping and hunting territories. Trapping and hunting are viewed by the Micmac as very important traditional activities. Furthermore, these traditional activities give each Micmac hunter a deep sense of pride, since he is able to provide food for his family in the same manner as his ancestors did long ago. When a Micmac hunter kills an animal, every part is used. No animal is ever hunted or trapped for sport.

In 1903, Wildlife Naturalist, John Millais recorded the following Newfoundland Micmac Native seasonal trapping and hunting cycle.

From February to April, 1903. The Conne River Micmac lived in their homes eating dried fish, smoked caribou meat; along with bacon, flour, tea and coffee, which was obtained by trading their furs.

April, 1903. In April, some of the Micmac Native men go logging and sell their timber at the mills. They also mend and repair their fishing nets and traps.

May, June, July and part of August, 1903. During these months, the Micmac people fish in the bays, creeks, ponds and rivers. All the fish caught is eaten. They never go to sea like non-Native cod fishermen.

Mid-August and September, 1903. The Micmac men go hunting for black bears. According to Millais, the men kill only enough bears to feed their families. This is the method they use in a bear hunt. The Micmac hunter goes at daybreak to the top of the highest mountain. He surveys the land by observing a wide area of various shrubs and blueberry patches. Eventually, a bear appears. The Micmac Native hunter stalks to within 27 metres of the bear and then shoots the animal.

Early October, 1903. In October, the Micmac hunter goes trapping for fox, lynx, marten and otter.

Mid-October, 1903 to February, 1904. During this period the Micmac Native hunter sets his traps throughout the interior. At the end of October, he goes back to his home in Conne River. In mid-November to February, he revisits the traps and puts in fresh bait.

Mid-February, 1904. The Micmac hunter travels inland to the main herd of wintering caribou.

Most of these hunting, fishing and trapping cycles are carried out today by the Micmac hunters of Conne River.

Activities:

1. Ask students to write a poem honouring the Micmac hunter who has killed a moose, caribou or bear in order to feed his family.

2. Have students write a 1,000-word paper on one of the following:

   a. Trapping, fishing and hunting are an important traditional activity for a Micmac Native because _____.

   b. If the Micmac hunter permanently lost his right to trap and hunt, this would _____.

3. Have the students put on a short drama skit, re-enacting the trapping, fishing and hunting seasonal cycles. This short play can be presented to the children in the Grade Two classroom.

Resources:

Library

Developed by: Frances Six, Native Curriculum Specialist, Conne River Reserve, Newfoundland A0H 1J0.

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FROM 1899 TO 1989 - THE CONNE RIVER MICMAC NATIVE ROAD TO SELF-DETERMINATION

Goal: To explain the historical events that temporarily altered the Micmac way of life from 1899 to 1950 and demonstrate how the Micmac people took control through self-determination.

Objectives:

1. Students will know the importance of past events preceding self-determination on the Conne River Reserve.

2. Students will discover the achievements of the Micmac Native people of Conne River since 1970.

Concept: The Newfoundland Micmac Native people sustained their leadership abilities by seeking self-determination in the early 1970s.

Grade Level: 10

Cultural Presentation:

From 1899 to the 1950s, a series of changes threatened the cultural and traditional Micmac way of life. These changes include the following events: a geographic shift occurred in the migration pattern route of caribou and moose, due to the building of the Newfoundland Trans-Island Railroad; a near extinction occurred in the caribou herds of the interior, due to the greater number of people allowed to hunt these animals. There was a drastic fall in fur prices during the depression of the 1930s. There was flooding throughout many Micmac Native interior trapping territories, resulting directly from the building of hydro-electric dams in the 1950s.

By 1945, fewer than fifty Micmac people, from a total Conne River population of 450, were employed. Furthermore, only two Micmac hunters were able to trap and hunt on a full-time basis.

In 1970, the situations described above were examined by the Conne River Micmac people. This Indian community and their leaders officially declared that they were seeking self-determination and wanted the right to live their own way in their own land.

Since 1972, the 600 Micmac people of Conne River have succeeded in achieving a balanced lifestyle between both their traditional cultural activities and the use of modern technology. For example, in the area of employment, the Conne River Micmac government, through its economic development programs, now owns and offers goods and services to local residents and other business people living across Newfoundland and overseas. These include five hunting lodges. At these lodges, Micmac hunters serve as professional guides for visiting tourists. The Micmac also own heavy duty machine and equipment rental services, the Conne River Sawmill (which exports pulp wood to European markets), a building material outlet store, a car and truck repair garage and a Native craft shop. These operations have created many jobs and now unemployment is nearly nonexistent among the Conne River Micmac people.

On June 25, 1987, this community was officially recognized as a Native Reserve by the federal government. In fact, this is the only Native reserve in Newfoundland. As of July, 1986, the entire local elementary and senior high

school facility became a Native band-controlled school. Since then, Native cultural and traditional materials have been integrated into all subjects. By blending together both the academic needs and their Indian ancestral customs, the Micmac students are given a well-balanced curriculum in the classroom.

Many official visitors have stated that the Conne River Micmac Reserve has become a model for all other Indian reserves throughout Canada.

Activities:

1. Ask each student to write a 500-word paper on one of the following:

   a. What it means to walk in dignity as a Micmac Native person.

   b. My ancestors practiced their Micmac Native values and protected the tribal traditions for the next generations of unborn children. I can do the same by _____

2. Have the students write a 1,000-word essay on the meaning of self-determination.

Resources:

Films

Library

Developed by: Frances Six, Native Curriculum Specialist, Conne River Reserve, Newfoundland.

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HUSK-PLANT/ROOT

Goal: To teach students the many uses of the husk.

Objectives:

1. Student will explain the digging process.
2. Student will explain the need for the root (herbal usage).
3. Student will learn about the respect for life.

Concept: The nusk has many uses.

Grade Level: Science, Grades 10-12

Cultural Presentation:

In the early days, the Indian people were taught about health and well-being. In the times of discomfort and sickness, it was one of the very important necessities of the Indian people. Grandparents always taught "in time of need go out and dig husk" for the many purposes it served in healing. The husk heals:

colds	nasal and bronchial congestion
laryngitis	ear infection
kidney ailments	headaches
fatigue	heart and lung ailments

The main teaching concerned the healing of people through the usage of the husk. The medicine men used it for their ceremonies. They made tea and mixed it in with their pipe tobacco. Singers used it to clear their throat to sing better. The root is placed in the water used in the sweats.

The knowledge of the use of this medicine has been passed down from one generation to the next through ceremonies. It is believed that the creator told the people where to look for this healing plant through vision quests. It is important to preserve the use and respect of this plant for future generations so our children may continue to pass on this tradition.

Activities:

1. Have students discuss the steps in the excavation process.
   - A. Find its location (meadows, marshy area by a creek or river).
   - B. Do the digging (a tool called a "digger").
   - C. Make offering (tobacco).
   - D. Make sure it's covered back up with the dirt already dug up.
   - E. Place in the sun to dry.
2. Invite elders to classroom to demonstrate "offering."
3. Have students illustrate "husk" in its different forms and list the name of

the plants the husk is from.

Resources:

Tribal Cultural Committee
Tribal Elders
Tribal College Library

Developed by: Patrick Chiefstick, Jr., 210 3rd Ave SE, Ronan, MT 59864.

BLUE WINDS DANCING

Goal: To provide students with an understanding of cultural differences and the effects on individuals in society.

Objectives:

1. Students will be able to compare the likeness and differences of two cultures.
2. Students will be able to compare the natural environment with a "civilized" urban environment and describe benefits and shortcomings of each.
3. Students will identify significant aspects of the wisdom and gentleness of the old ways.

Concept: Cultural identity is important to all people.

Grade Level: 10-12

Cultural Presentation:

"Blue Winds Dancing" is the story of a young Indian attending school far from his home and family. He is struggling to conform with the civilized ways of society. He knows that his people have taken up many of the ways of the dominant society. His people are considered inferior. It is terrible to feel inferior.

As fall progresses, the young man becomes increasingly homesick for his home in Wisconsin. He yearns for home, space, the beat of drums and blue winds dancing over the snow. He is beginning to feel defeated in his attempt to fit into the white man's world. He yearns for the simplicity of the life he knew as a boy. Finally, ignoring the opinions of other people, he catches a freight train and begins a long journey home.

Hopping trains, his journey is followed across country as he speeds toward home. As he nears his destination, new doubts begin to plague him. Is he Indian or is he white? Will his people remember him?

Activities:

1. Class Discussion. List on the board the ways of the white man's culture, as opposed to the Indian culture.
2. Have the students through inferences given where the journey begins and follow the route on a map to his destination.
3. For discussion: The author says of himself and other young Indians, "We just don't seem to fit in anywhere..,." What aspect of the white man's society does he object to? How is he at times made to feel ashamed of his people?
4. Ask the students, What does going home signify for the author? Why does Whitecloud prefer the natural beauty of his homeland to the environment of his college campus?

Resources:

Whitecloud, Thomas, "Blue Winds Dancing," American Indian Authors, Natchee Scott Momaday, 1972.

Map of North America.

"Being Indian Is..." by Reuben Snake, Omaha, NE, 1970.

Developed by: Mariea Shafer, Ronan School District #30, Ronan, MT 59864.

WE ARE INDIANS: AMERICAN INDIAN LITERATURE

Goal: To introduce students to American Indian literature.

Objectives:

1. Students will participate in a group discussion by stating his/her opinion of the filmstrip at least once during the discussion.

2. Students will list and explain at least three aspects they learned from the viewing and discussion of the filmstrip, "We are Indians: American Indian Literature."

Concept: The American Indian viewpoint written in prose and verse.

Grade Level: 10-12

Cultural Presentation:

Show the filmstrip, "We are Indian" (see Resources).

This is a two period activity. The filmstrip has two parts and is timed very well for a 45-minute class. There are two sets of discussion questions to be used with each part of the filmstrip. These questions are on a handout to be given and read orally to the students prior to showing the filmstrip.

Activities:

1. Present and read orally questions on handout (see Handout A).

2. Show filmstrip, "We are Indian."

3. Use questions for class discussion (see Handout B).

4. Evaluation: After students view filmstrip and its discussion questions assign the following question to be done in written form:

   List and explain at least three aspects about Indians that you have learned from the filmstrip.

Resources:

Filmstrip "We are Indian: American Indian Literature"

Developed by: Lynn Schonchin, Sr., Chiloquin HIgh School, Chiloquin, OR 97624, (503) 783-2321.

Handout A

Part I. Discussion Questions

1. How did the Indian's and white man's definitions of wilderness differ? What is your definition of wilderness in today's society?

2. What are the two faces of truth? What does this filmstrip's statement mean to you?

3. Why is silence important? What are the fruits of silence?

4. Do you believe that everything in the world was made to change? Why or why not? What changes have taken place around you in the two hours?

5. What does the statement "the earth and myself are of one mind" mean to you?

Handout B

Part II. Questions

1. What does "we Indians didn't have to dream. We had the reality" mean? What was the reality?

2. One of the Indians in the program stated the "white man would change the rivers and mountains if they did not suit him." What do you think caused the Indian to feel this way?

3. Black Elk states that the nation's hoop was broken. How was it broken? Why was there no longer a center?

4. What does the statement "to be an Indian in modern society is to be unreal" mean to you? Do you agree or disagree with this statement. Why?

5. Why will the brown earth mother not speak to the writer of the poem "Pony Song?" Should everyone be required to learn about the "great white Romans?" Why or why not?

THE EAGLE FEATHER

The Highest Honor

Goals:

1. To provide students with an understanding of the importance of the Eagle feather.
2. To have students realize the importance of ceremony and tradition.

Objectives:

1. Students will explain the significance of the Eagle feather.
2. Students will explain the use of Eagle feathers in battle, celebrations, and Indian medicine.

Concepts: Students will realize how the Eagle feather is honored.

Grade Level: 10 - 12

Cultural Presentation:

Today the many tribes of Indian people honoring cultural traditions hold respect and honor for Eagle feathers. The Eagle represents power, strength, and is a creation of the Great Spirit. It's spirit is alive in even the smallest of feathers.

When a feather is dropped, a ceremonial dance must be done to "pick up" the feather. This is done to pray for the person who dropped the feather. This is done out of respect for the Eagle and all it represents. The tradition is proudly continued, in respect to our ancestors.

The Eagles were very highly respected by the early Indians. Eagle feathers were used for many things. They were used in battles, celebrations, and Indian medicine.

Eagle feathers and stripes were earned through bravery. Coup sticks were marked with stripes to show your brave deeds against the enemy. The stripes were earned by killing enemies or stealing horses.

If you were fighting in a war and one of the enemy was killed near you, even if you didn't kill him, you would do your best to reach him and hit him with your coup stick. You would yell "Wah-Hay," this would be one mark for you.

After the fight was over and all fighting stopped, the lead warrior would look over the dead enemies. The warrior would remember and keep count of all who had performed brave deeds. The Chief would tell you to mark your coup stick. You would mark it. This meant a great deal and you had earned another Eagle feather.

A man marked his coup stick until he got many stripes. He then had the right to raise the Eagle flag. Earning Eagle feathers for a flag was a very high honor. When tied on their banners--this was the Indian flag.

If there was a battle going and a man was positioned next to the flag, he would not turn back. He would be responsible for taking care of the flag. The flag

would be stuck in the ground. This would keep the Indians going. If a man happened to get wounded or killed and he dropped the flag, the one who was closest to the flag, would grab the flag and stick it back in the ground.

After everything was over and calmed down, the leaders would have all your deeds marked. The Chief would tell you, this is how many good deeds you have done. Mark each one on your coup stick.

During your vision quest, the Eagle or feathers will most certain be a part of it. This is why the Indians of long ago never played with the Eagle feathers.

If you had a shield, these feathers were tied on the round part. Four poles were erected in front of the teepee. This was where your shield was kept. Your wife would be responsible to carry it on her horse when you moved. Usually it was hung around the horse's neck. If you went to fight, you took it and used it.

The early Indians used feathers in many ways. They had a lot of meaning. The Indian honors the Eagle feather much like the American flag is honored.

Activities:

1. Have students bring and share their Eagle feathers with other class members.

2. Have students illustrate feathers or eagles in a traditional setting.

3. Have a class discussion on cultural symbols and objects that denote tradition

Resources:

Flathead Culture Committee, St. Ignatius, Montana 59865.

Developed by: Dennis Webster, Ronan High School, Box R, Ronan, MT 59864.

MONTANA INDIANS AND FEDERAL INDIAN POLICY

Goal: To provide students with an understanding of the federal government's changing policy and its effect on Montana's Indians.

Objectives:

1. Students will be able to outline the changes in federal governmental policy.
2. Students will be able to describe the effect of each policy on Montana's tribes.
3. Students will be able to explain the terms assimilation, allotment, termination and self-determination.

Concept: The changing policy of the federal government has damaged the maintenance of Indian culture among Montana's tribes.

Grade Level: 12

Cultural Presentation:

Primary federal policy toward Indian tribes viewed them as separate nations with limited sovereignty. The federal government dealt with the various tribes as nations partly separate from the control of the U.S. government. The era between 1789 and 1871 became known as the Treaty Policy Period. Negotiations with tribes were conducted much like those with foreign governments and approximately 400 treaties were negotiated.

The 1870s ushered in changes in governmental policy toward the Indian nations. The federal government decided that treaties with the Indian nations were no longer necessary and a return to the policy of assimilation occurred. The assimilation policy originated in Jefferson's time when it was believed that Indians should give up their culture and be absorbed into the non-Indian culture.

Federal policy in legal form supported this thinking. The Dawes Act of 1887, which became known as the General Allotment Act, promoted an agricultural way of life for Indians. The Act alloted parcels of land to individual Indians. In reality, the purpose of the Act was to open reservation lands not alloted to Indians to non-Indian use. In effect, this Act had the purpose of breaking up the reservations, destroying tribal culture and assimilating Indian people into non-Indian society as individual citizens. The Allotment Act was a tragedy. When it was enacted in 1887, Indians held title to 137 million acres of land. When it was revoked in 1934, only 52 million acres remained in tribal control. It is now evident that at the end of the century, the government was attempting to end the reservation system and therefore cause the end of Indian tribal identities.

During the latter years of the allotment period, social reformers like John Collier began to call for changes in policy toward the Indian nations. In 1924, the Indian Voting Rights Act passed, giving Indians citizenship and the right to vote. In 1928, the Merriam Report was released, exposing the inadequacies of federal Indian policy. The report also indicted the Allotment Act and concluded that it was causing social genocide on reservations. On June 18, 1934, the Indian Reorganization Act was passed.

The Indian Reorganization Act went a long way toward re-establishing the power of Indians to determine their own fate. Most importantly, the IRA abolished the Allotment Act. Most of the Montana tribes reorganized under the IRA. Even though the reorganization was better than the allotment period, many Indians believe that tribes which did not reorganize and maintained their treaty rights have more powers than the reorganized tribes.

Following World War II, a new philosophy began to become apparent. This policy was called termination. Termination efforts which called for the end to some reservations peaked in 1953, with the passage of Public Law 280. Termination proposals were made for at least fifteen reservations. Fortunately, no Montana reservations were among those recommended for termination. In 1958, Montana senator James Murray called for an end to termination proceedings until further examination of the effects on Indian people could be studied.

With the end of termination policy in the 1960s, President Kennedy proposed a new policy. The new policy was self-determination. The foundation of this new policy is that Indians should determine their own future and the government should help tribes in any way possible. By the end of the 1970s, the ideas of self-determination, sovereignty and self-sufficiency were being promoted in all levels of tribal and federal government.

Since the advent of the 1980s, government programs have decreased and concern has arisen because of the tribes' continued dependence on the federal government for many economic and social services. One can only hope that the federal government will once again assist the tribes to become self-sufficient.

Activities:

1. Group students and have them debate the numerous federal policies.

2. Have students contact Montana Indian elders to interview them and report their views on the policies to the class.

3. Have students draw a chart with a timeline illustrating the time periods of the policies and the Indian tribes in Montana during those times.

4. Have students write a short report on how they would have felt if they had lived on the reservation during any period of their choice.

5. Invite members from tribal governments in Montana to class to discuss future tribal governmental goals.

6. Have students research and list tribes that lived and live in Montana. Write a short history of each tribe and its location in Montana.

Resources:

Bryan, William L., Jr., Montana's Indians Yesterday and Today, Helena, MT, Montana Magazine, Inc., 1985.

Developed by: Mike Meredith, Helena Public Schools, Helena MT.

ENEMY WAY CEREMONY

Goal: To develop an appreciation and understanding of the sacredness of "The Enemy Way Ceremony".

Objectives:

1. The students will relate the purpose of the Enemy Way Ceremony.
2. The students will identify/record the proper social etiquette and behavior at the Navajo "Enemy Way Ceremony".

Concept: The Enemy Way Ceremony is a sacred ceremony to the Navajo people.

Grade Level: High School

Cultural Presentation:

The Navajo Enemy Way Ceremony is a three day healing ceremony. The ceremony is held to cure a physical and mental ailment usually associated with the Anaas'azi (the ancient one). The sickness caused by the Anaas'azi may be through handling objects, by them, or through entering their cliff dwellings. The Navajo are forbidden to touch anything left by the Anaas'azi.

The Navajo Enemy Way is a sacred ceremony. It includes singing and dancing at night. The ceremony is a reenactment of the infamous twins "Monster Slayers" and "Born For Water" returning from their war journey.

Each day activities involves the curing of a patient. This ceremony is a time of sharing and helping the family sponsoring the sacred event. The second night a large dance is held to prepare an (attach) the next morning. This is part of the reenactment.

In the early morning of the third day the attack is made. Everyone on horseback surrounds the hogan yelling and racing their horses. One lone man races back and forth four times and is the one who shows a weapon, usually a bow and arrow.

Later that day there is social dancing to signify harmony between the two groups.

Activities:

1. Have students invite to the classroom a Medicine Man or Foster Grandparent to explain the reenactment of the infamous twins' return from the war journey.
2. Have the student learn the traditional steps to dancing at the Navajo Enemy Way Ceremony.

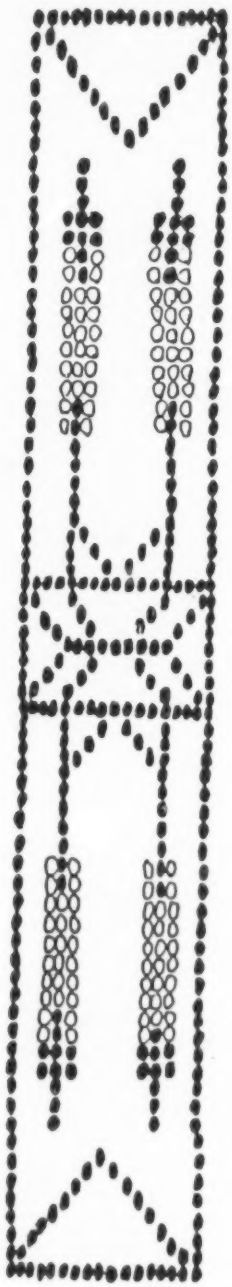
Resources:

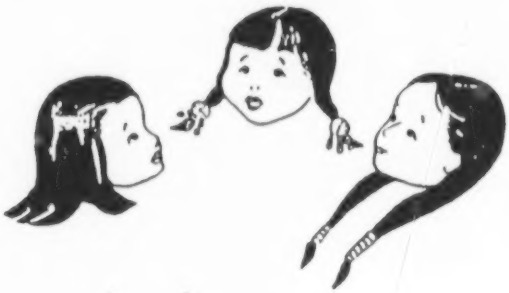
Film or video relating to ceremony.

Navajo History I/II. Etheloni Yazzie, Rough Rocks Demonstration School.

Developed by: Nora Manybeads, P. O. Box 42, Montezuma Creek, Utah 84534.

HIGHER EDUCATION





TANNING HIDE - PAHKEKINOHKEWIN

Goal: Students will begin to realize the importance of Native culture and take pride in cultural practices.

Objectives:

1. Students will know the procedures in smoke tanning.
2. Students will know the Cree terms used in tanning.

Concept: Indian people utilized all parts of an animal they killed.

Grade Level: University Level

Cultural Presentation:

(See Handout A)

Activities:

1. Have students bring something from home that has been made from hide.
2. Give students Handout A, the Cultural Presentation, going over it in Cree and English.
3. Ask an Elder to come to class and explain how Indian people used animals and other natural substances in tanning.
4. Ask students to make a scale model of the procedures in smoke tanning (use Cultural Presentation).
5. Invite an Elder to class to tan a hide. Have the class participate in the tanning process. (Students will find out how tedious it is and that Indians long ago tanned for survival.)
6. Video tape the Elder and students as they tan.

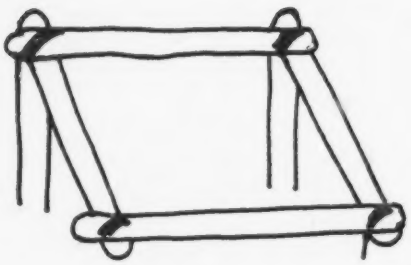
Resources:

Elders
Tools for tanning

Developed by: Emily Hunter, Assistant Professor, School of Native Studies, 11023 90th Avenue, University of Alberta, Edmonton, Alberta T6G 2A6, (403) 492-2991.

Handout A

1. Frame
Wiyawihkān

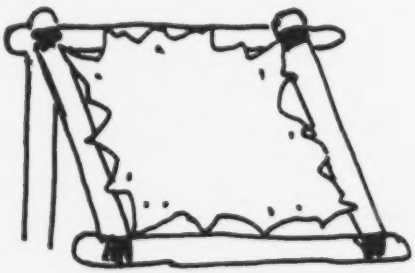


2. Making holes on the raw hide
ehpapayipisamihk pahkekin

3. Rawhide thong
pisākanāpiy

4. Stringing the hide
etahkopitamihk pahkekin

5. Hide on frame
miskohtoy



6. Deflesher
mihkihkwan

emihkitamihk pahkekin
emihkitākehk

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7. Hide scraper
matahikan

emātahikehk

8. Drying hide
epāsamihk pahkekin

9. Greasing hide
eto minamihk pahkekin

boiled brain of an animal
wiyitihp

butter (goose fat)
tohtosapopimiy (niski pimiy)

10. Folding hide in square
enanapwekinamihk pahkekin

11. Letting the grease soak through
esapatomihtāhk

12. Soaking hide
ehakohtitakh pahkekin

13. Ringing hide
esinaskwahamihk pahkekin

14. Softening hide
emisipotākehk

15. Shaking the hide over the flame or bonfire
epahkwayāstahk ekisiniht pahkekin

16. Soft wood
yoskihtakwa
Rotten spruce tree

17. Sewing two ends of the hide together for tanning (smoking)
ahayitaw ekaskikwātiht pahkekin

18. Making a smuch in a smoke house
ekaskapahtenikehk kaskapasikewikamikohk

19. Hanging the hide over the smuch in the smokehouse
ehakotahpeteht pahkekin

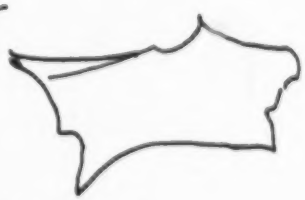
20. An old washtub
kayasinmahkahkos

21. Controlling the smoke with green grass
Episiskeyihtamihk iskotew

22. Removing the hide
enihtinamihk pahkekin

23. Untying the hide
etahtiniht

24. Stretching the hide into shape
ehocipitiht pahkekin



25. The process of tanning the hide is finished.

Handout B

Quiz

A. Answer the following questions.

1. Why is a frame important in tanning a hide?
2. Describe how you put the frame together.
3. What are the two uses for the rawhide thong?
4. What is the purpose of attaching the deflesher to the wrist?
5. What kind of materials are used to make a hide scraper?
6. List the items used for greasing the hide.
7. What will happen if you don't soak the hide?
8. In what is the hide soaked?
9. Which of the steps for tanning hides is easy?
10. How do you fold the hide before you soak it?

B. Answer true or false:

_____ 1. You use the same size poles to ring the hide.

_____ 2. You soften the hide with your hands.

_____ 3. Soft wood is used to make a fire.

_____ 4. Sewing is needed before tanning hides.

_____ 5. Hanging the hide to dry is important.

C. Multiple choice

Circle the correct word from the right column.

1. The frame for the hide is called _____.
   a. pahkekin
   b. wiyawihkān
   c. miskohtoy

2. folding hide
   a. enānapwekinamihk pahkekin
   b. eyoskinamihk pahkekin
   c. epahkwāyastitahk pahkekin

3.	softening hide	a. emātahikehk b. emisipotākehk c. ekaskāpasikehk
4.	making hide	a. emisipotākehk b. epahkekinohkehk c. emihkicikehk
5.	rawhide thong	a. miskohtoy b. pisākanāpiy c. pahkekinoyāpiy

CREE 101, THE CULTURAL PERSPECTIVE: Lesson I

Goals:

1. To integrate language and culture in the classroom.
2. To explain the various relationships of all living things.

Objectives:

1. Students will be able to identify and understand the Cree animate and inanimate nouns and their cultural relevance.
2. Students will be able to use the appropriate demonstrative pronouns.
3. Students will pronounce and sound out the Cree pronouns and nouns.

Concept: The Cree language is made up of inanimate and animate words which are a reflection of the cultural beliefs of the Cree Indians.

Grade Level: University introductory level

Cultural Presentation:

The Cree Indians view of inanimate objects has recently been verified by scientists and geologists who are world renowned. For example, the rock which is viewed by Cree Indians and other North American tribes as an animate object is now recognized as a fundamental element of energy. Another example that Indian tribes view as animate objects are plants. It is widely known that plants provided oxygen to the world. In South America scientists are worried that if the Rain Forests are wiped out the world will lose 33.5% of the oxygen, which would cause disaster to this planet.

Activities:

1. Explain to the class the purposes of the rock.

   a. Sweat lodge (ceremonies)
   b. Removing a rock from its place - to use for ceremonial purposes.
   c. Pipe - and it's meaning in relation to the rock.
   d. Used as a tool - ie. choke cherries.
   e. Used as a weapon - tomahawk.

2. Build on students' knowledge and writing skills:

   Ask the students to write a sentence about the rock.

   Write answers on the board.
   Example: This rock is hard.
   That rock was found outside.

3. Translate into Cree sentences written by students.
   Example: This rock is heavy.
   Awa asiniy kisikwa teu.

Explain terms, demonstrative pronouns.
ie. oma - this one (inanimate)
awa - this one (animate)

anima - that one (inanimate)
ana - that one (animate)

Note to students the demonstrative pronoun used to refer to the rock.

(a) Have students identify the use of the pronouns to an animate noun.
ie. oma - knife, store, chair, shoe.
that one - anima.

(b) Using animate nouns.
awa - pipe, rock, cat, dog, boy.
ana

4. Have students write sentences using the nouns and pronouns given in #4.

Example: This knife is small.
Oma mohkoman apisasin.

That store is huge.
Anima atawew'kamik misow.

Bring that cat.
Pewiw ana minos.

Translate sentences into Cree.

Example: Awa asiniy maskowsiw.
Ana asiniy eki miskat wayawitimik.

5. Have students translate sentences using the proper nouns and pronouns.

Teacher will translate new verbs.

Explain terms - demonstrate and pronounce pronouns.

Oma - this one (inanimate)
Awa - this one (animate)
Anima - that one (inanimate)
Ana - that one (animate)

Animate Nouns:

knife - móhkomán
store - stāwew 'kamik
chair - tehtapiwin
shoe - maskisin
pipe - ospwakan
rock - asiniy
cat - minos
dog - atim

Pronounce all words and have students repeat each word.

5. Evaluate: Students should be able to use the proper pronoun matching the noun (animate/inanimate).

Resources:

Elders

Geologists

Developed by: Leona Dion, Kehewin Tribal Administration, Box 218, Bonnyville, Alberta TOA 0L0.

Phyllis Cardinal, 14307 95th Ave., Edmonton, Alberta T5N 0A6

Bernie Makokis, Yellowhead Tribal Council, 131 1st Avenue, Spruce Grove, Alberta T7T 2U8.

Teresa Cardinal, Edmonton Catholic Schools, 736 Lakewood Road N., Edmonton, Alberta T6K 3Z8.

Nelson Alexis, Box 22, Glenevis, Alberta TOE 0X0.

Millie Callihoo, Alexander Education Center, Box 1440, Morinville, Alberta TOG 1P0.

INDIAN AWARENESS AND THE INDIAN COMMUNITY
An Introduction to an Indian Community

Goal: To promote positive awareness of Indian people and their community.

Objectives: To introduce to non-Indian teachers the terminology used in identifying and classifying groups of Indian people in Canada.

Concept: To initiate an understanding of the intricate structure of an Indian community in Alberta.

Grade Level: Teachers, Educators, Administrators.

Cultural Presentation:

General information--What is an Indian?

There are many misconceptions of the structural identification of Indian people. This lesson should clarify the various Indian Nations existing in Alberta today.

1. Treaty Indians
2. Non-Status Indians
3. Bill c. 31
4. Status Indians
5. Metis

1. Treaty Indians.

The three major Indian Treaties in Alberta are Treaties 6, 7, and 8. An agreement was made in 1876 between the Federal Government and the Indian people. * See Addendum Indian Act. This specific group of Indians are called Treaty Indians. (See Handout 3)

The major provisions of the Treaties are:

a) $5.00 annual payment to each man, woman, and child.
b) $25.00 and a new suit to the Chief.
c) Education Rights.
d) Medical Rights.
e) Hunting and Fishing Rights.
f) Land Rights.

2. Non-Status Indians.

The British North America Act (1776) and the Royal proclamation were the predecessors of the present Indian Act. Historically, the BNA Act did not allow Indians to vote or leave the reserve without permission. It wasn't until John Diefenboker, Prime Minister of Canada in the mid 1960s was forced to deal with the issue and instituted the Canadian Bill of Rights. This Bill was instituted in 1967.

For the duration of the 1800s and into the 1900s, Indian people were encouraged by the Federal Government to assimilate into the regular stream of Canadian

society. Many Indians during that time enfranchised. This meant the Indian people had to give up all rights to the Treaty provisions of their specific area. The people became known as "non-Status" Indians.

3. Bill C. 31.

The label Bill C. 31 Indians came about through a series of changes and amendments to the Indian Act. As you will note, in the Indian Act, treaty Indian woman who married men who were not "status" lost their Treaty Status. This change came about through the implementation of the new Canadian Constitution in 1987. It states that women who married off the reserve to non-Indians will regain their status. This particular change in Indian Status has led to some turmoil, and in some cases, acceptance of the new category of Indian people.

4. Status Indians. (See Handout 2.)

5. Metis. (See Handout 3.)

Activities:

Introduce yourself and give some background.

1. Welcome the teachers and others to your community. Have each person introduce him/herself, telling his/her position and s/he is from.

2. Hand out writing sheets to the teachers. Instruct them to write on what their perception of what an Indian is. Suggest to them that they can use:

   a) A personal experience
   b) What they learned from books, etc.
   c) What an Indian is....
   d) Have teachers write what they expect or want to know from this workshop.

3. Give Handouts 1,4,5 out. Discuss the location of the reserves. Take Saddle Lake Reserve and discuss. Are there any similarities between the reserve the students live on and Saddle Lake. Complete Handout 5.

4. Introduce the concepts from Handout 2.

5. Use "Native Awareness" video, an overview of all aspects of Indian life style. Recommend, if there is time, that teachers may want to view the video "Which Way Home," which gives an Indian student's perception of what Indian life is like in the city and on a reserve.

Resources:

Cardinal, Phyllis. Assistant Principal, Ben Calf Robe School, 12214-128 St. Edmonton, Alberta, Canada T5L 1C5.

Alexis, Nelson. Education Coordinator, Alexis Indian Band, Glenevis, Alberta, Canada T0E 0X0.

Spruce Grove, ALTA. T57 121.

Canada, Parliament. Indian Act, 1987.

Videos:

"Native Awareness," Bernie Makokis, 131 1st Ave., Spruce Grove, Alberta, Canada T57 121. (403) 962-0303.

"Which Way Home," Phyllis Cardinal, 12214-128 St., Edmonton, Alberta, Canada T5L 1C5.

Map of Saddle Lake Reserve, Phyllis Cardinal, 1989.

Developed by: Leona Dion, Kehewin Tribal Administration, Box 218, Bonnyville, Alberta TOA 0L0.

Phyllis Cardinal, 14307 95th Ave., Edmonton, Alberta T5N 0A6.

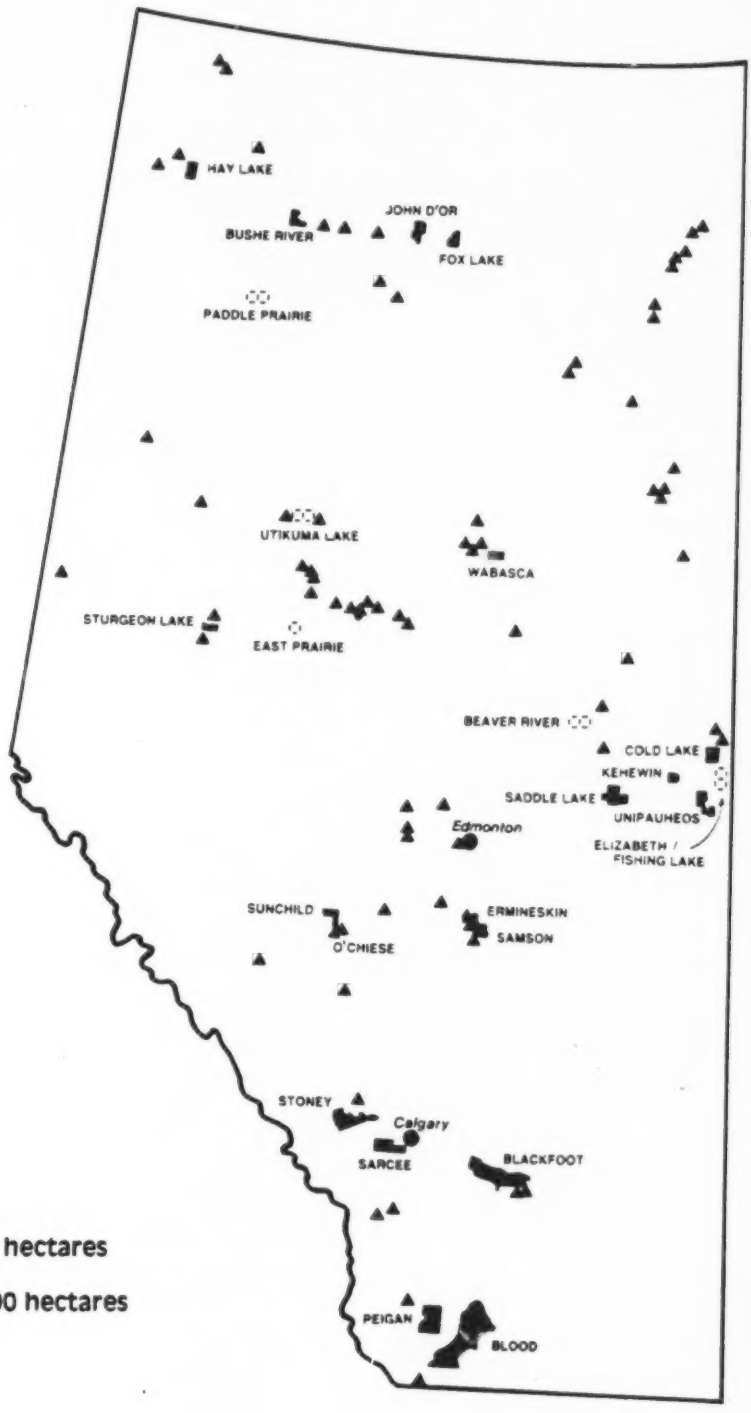
Bernie Makokis, Yellowhead Tribal Council, 131 1st Avenue, Spruce Grove, Alberta T7T 2U8.

Teresa Cardinal, Edmonton Catholic Schools, 736 Lakewood Road N., Edmonton, Alberta T6K 3Z8.

Nelson Alexis, Box 22, Glenevis, Alberta T7T 2U8.

HANDOUT 1

LOCATIONS OF RESERVES AND SETTLEMENTS IN ALBERTA, WITH TRIBAL NAMES



RESERVES AND METIS SETTLEMENTS OF ALBERTA

- ▲ Reserves of less than 9,000 hectares
- Reserves of more than 9,000 hectares
- ○ Metis settlements

Handout #2

GLOSSARY OF TERMS REGARDING INDIAN STATUS

Constitution (formerly the British North America Act): Gave exclusive legislative authority to the Federal Government of Canada with regard to Native people and lands reserved for them under section 91 of the Act.

The Indian Act: The Indian Act was an attempt on the part of the Federal Government of Canada to bring together and articulate the responsibilities it inherited from the British colonial government through its treaties with the Native people.

The Indian Act was first passed in 1876 and revised extensively in 1880. A few more revisions were made in 1951. Since that time other revisions have been made and the Act is under regular review.

Status or Treaty Indians: Refers to Indians who are Native by birth and heritage but who are not classified as "Indian" under the terms of the Indian Act. During the treaty negotiations of this century, many families and individuals could not be located and consequently were not registered as members of specific bands. Thus, some non-status people are descendants of those Native people who were missed in the confusion or who boycotted the negotiations as a matter of principle.

Many non-status Indian people are Indians or descendants of Indians who once possessed Indian status. Some Native people elected to forego their Indian status and become enfranchised. Some non-status Indians lost their Indian status through marriage. Many women who lost their status as a result of marriage have regained their status as a result of Bill C31 and the subsequent revision of the Indian Act in 1985. There is continuing controversy over this issue.

At the present time, many abnormalities exist because of the complexities involved in legally determining who is and who is not an Indian. A person may be a status Indian through his paternal grandfather even though he/she has never been a part of a Native community or culture. On the other hand, many Native people in Alberta who speak a Native language as their first language and have only lived within a Native culture do not have Indian status.

Metis: The word was originally used to mean a person of mixed Indian and French blood. Today it is used to refer to a person of a mixed Indian and non-Indian union who is not registered as an Indian under the Indian Act.

It is estimated that there are over 50,000 people in Alberta today who identify themselves as Metis or non-status Indians. They are not under the jurisdiction of the federal government. In order to meet the special needs of these people, the Alberta Metis Association was formed in 1932. Similar associations have formed in other provinces.

Registered: Refers to a person registered as an Indian in the Indian Register.

Indian register: Consists of band lists and general lists in which the name of

every person who is entitled to be registered as an Indian is recorded. This register is maintained by the Department of Indian Affairs and Northern Development.

Band list: The name of every person who is a member of a band and is entitled to be registered is entered in a general list.

General list: The name of every person who is not a member of a band, but is entitled to be registered is entered in a general list.

Band: A band comprises the Native people of a specific group who are officially registered as members of that group. Although a band is usually identified with specific reserve land, some band members do not live on the land reserved for their band.

Reserves: Reserves are tracts of land set aside through agreements or treaties for the exclusive use of specific bands of Native people.

Reserve land is Crown land held in trust for the band. Individual band members can never have a clear title to their property on the reserve but can obtain "exclusive user rights" through a "location ticket." Location tickets can only be sold or given to registered members of the band that owns the reserve.

These complexities of land were felt to be necessary to guarantee Native ownership in perpetuity. Unfortunately, they create major hurdles for band councils and individual band members, especially in cases involving building projects that require financing through mortgages.

Adapted from: People of Native Ancestry, Ministry of Education Ontario.

Handout 3

Prairie Treaty Nations Alliance

DECLARATION OF PRAIRIE TREATY NATIONS

We the rightful and inherent keepers of solemn Treaties made between our ancestors and Her Majesty the Queen, do hereby declare to Canada and the World our reaffirmation of said Treaties, their article, spirit and intent.

We state that our beloved ancestors entered into said Treaties did not diminish our standing as Nations, but made us distinct partners in Canadian Confederation. Nations made Treaties. Treaties do not make Nations.

We state that our ancestors did enter Treaty in utmost good faith. As evidenced by Treaty Number Six where both Treaty Commissioner Alexander Morris and the Spiritual Leader of the Plains Cree Indian Nations did stand upon a buffalo robe and place before them both Holy Bible and Sacred Pipe Stem. And that upon these most sacred articles of their respective faiths, did swear as Nations before the universal God to uphold Treaty Number Six for as long as "...the sun shines, the rivers flow, and the grass grows".

We the Prairie Treaty Nations Alliance, further declare that such sacred promise is binding upon the generations. That no one but the rightful heirs of both parties has the right to speak for, interpret or otherwise impede just implementation of said articles of said Treaties. We further declare that said Treaties are made between two equal parties with implementation of specific articles dependant on mutual consent and that said Treaties are binding under International law.

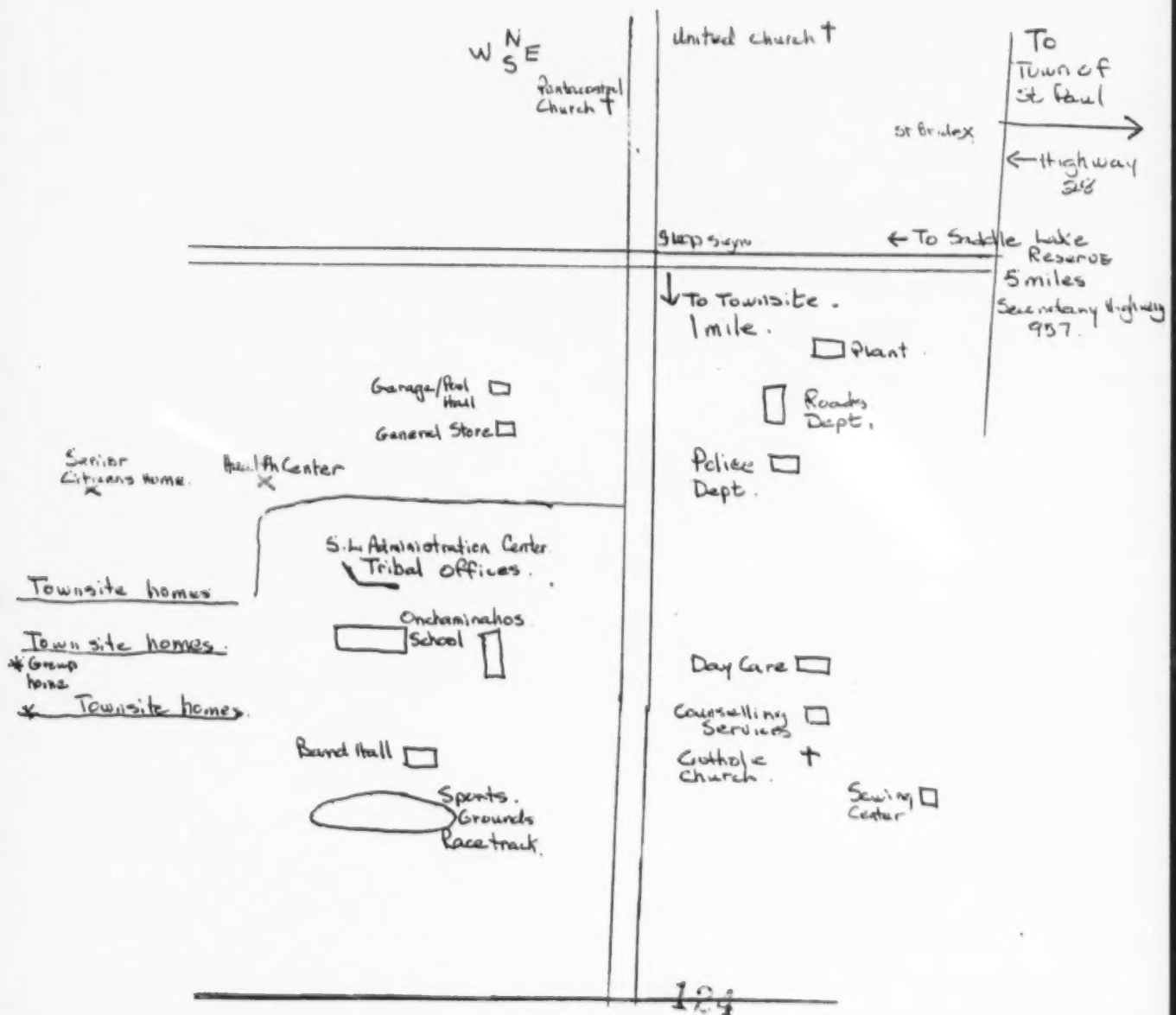
In conclusion we do hereby state that as long as there is a Canadian Confederation and as long as there is an Indian heir to the Treaties, out Treaties shall be as binding as first made. This we uphold. This we expect Canada to uphold.

HANDOUT 4

Saddle Lake Reserve

Located approximately 100 miles (200 km.) northeast of Edmonton, using Highway 28.

Composite of Saddle Lake Reserve
Townsite Community



HANDOUT 5

SAMPLE

Phone # Reserve Services Guidesheet

Service	Contact Person	Extension #
1. Tribal Government.	Chief_____ Councillor_____ Councillor_____ Councillor_____	_____
2. Band Administrator_____		
3. Reaffirmation of Treaties. See Handout 3.		
4. Education		
Superintendent	_____	_____
Principal	_____	_____
5. Social Services	_____	_____
Director		
6. Director		
Water & Sanitation	_____	_____
7. Director-Recreation	_____	_____
8. Director-Housing	_____	_____
9. Director-Health Svcs.	_____	_____
10. Director-Economic Dev.	_____	_____
11. Director-Cultural Educ. Museum	_____	_____
12. Director-Police	_____	_____
13. Community Support Svc.	_____	_____

EXPRESSIONS

OF

LOVE:

DISCOVERING

HUMAN

WORTH

BY

LINCOLN NAPTON

The Trenton Title Four Project
Eight Mile School District # 6
and
The American Indian Institute
The University of Oklahoma

EXPRESSIONS OF LOVE: DISCOVERING HUMAN WORTH

PARTICIPANTS OF "EXPRESSIONS OF LOVE" WILL RECOGNIZE AND DEMONSTRATE BEHAVIORS WHICH ARE CRITICAL TO DISCOVERING HUMAN WORTH.

AFTER READING THE CULTURAL PRESENTATIONS, PARTICIPANTS WILL:

- **RECOGNIZE A MINIMUM OF FIVE BEHAVIORS CRITICAL TO BUILDING SELF WORTH.**
- **RECOGNIZE SERVICE TO OTHERS AS A CRITICAL ASPECT OF DEVELOPING SELF WORTH.**
- **DEMONSTRATE PERSONAL EXAMPLES THAT THE PARTICIPANT WOULD USE TO INCREASE ANOTHER'S SELF WORTH.**

CONCEPTS: FAITH, HOPE, AND LOVE INCREASE THE VALUE OF LIFE.

GRADE LEVEL: GRADES FOUR THROUGH ADULT

GENERAL PRESENTATION: FAITH, HOPE, AND LOVE ACTIVATE ATTITUDES OF UNDERSTANDING, ANTICIPATION, EXPECTATIONS, CONFIDENCE, PATIENCE, HUMILITY, AND BELIEF. THESE ATTITUDES RESULT IN A PERSONALITY THAT IS ENTHUSIASTIC, DECISIVE, COURAGEOUS, OPTIMISTIC, CHEERFUL, CONSIDERATE, FRIENDLY, COURTEOUS, SINCERE, WARM, AND RELAXED. IN DAILY LIVING, THE RESULTS ARE SUCCESS, RECOGNITION, SECURITY, ENERGY, ACHIEVEMENT, HAPPINESS, GROWTH, ADVENTURE, HEALTH, FRIENDSHIP, LOVE, AND INNER-PEACE.

CULTURAL PRESENTATION # ONE:

My Father has said that Grandpa wore out several horses visiting Grandma during their courting days. You would like my Grandma. She was the most beautiful of women. As she grew older, and I came to know her, this beauty continued to grow and warm others from within her being.

When my family visited, Grandma always had a riddle or story to tell me. We often wrote each other always including a story or riddle. As I grew older, she often asked me questions about Life. This made me feel important.

Grandma was a courageous woman. At the time of the birth of each of her seven children, she would lock herself in the bedroom and open the door when the newborn was presented to Grandpa.

EXPRESSIONS OF LOVE CONTINUED

The only time that I ever saw Grandma angry was one morning when she was telling Grandpa that she had forgotten to get an item for the evening meal she had planned for us. Grandpa looked in her eyes, reached over and gently "tweaked" her on the cheek and said, "Now Cecelia." The unspoken love that filled the room was so overwhelming that I will never forget it.

I often wonder what efforts and events were a part of creating such a relationship. How can I become like this?

CLASSROOM ACTIVITIES:

TEACHER BEHAVIORS:

1. Introduce the concept of self worth
   Self worth is the value we place on ourselves based upon personal experiences and our perception of others reaction and regard for us.

2. Explain to students that the activity will take them into the affective domain and will deal with their attitudes, emotions, as well as their cognitive domain and how they think about themselves and others.

3. Read or tell cultural presentation.

4. Facilitate classroom activities as they relate to student behaviors listed below.

5. Manage classroom by using the MBWA method (Management By Walking Around).

STUDENT BEHAVIORS:

LISTEN - THINK - MEDITATE - RESPOND

1. Personal activity will culminate with I Am, I Can, I Will, statements.

   I Am Important (valuable) because . . .
   I Can (one thing I do well) . . .
   I Will (encourage, serve others, etc.) . . .

2. Small group interaction will culminate with a selected Small Group Leader reporting to the larger group a summary of the group's discovery of characteristics critical to recognizing and developing Human worth in Self and Others. (Selected Group Leader should be encouraged to listen and record the ideas of the idividual group members. The Small Group Leader should summarize the ideas of the group. The entire group should be encouraged to applaud each Small Group Leader presentation.)

RESOURCES:

Instructional Leadership, Manual

Adventures In Attitudes, Manual

History of the Turtle Mountain Band of Chippewa Indians, Aunnisn Nauby (Patrick Gourneau)

Early Peoples of North Dakota (Before 1858), C.L. Dill

The Michif Dictionary: Turtle Mountain Chippewa Cree, Patline Lavedure and Ida Rose Allard

SUGGESTIONS FOR ADDITIONAL ACTIVITIES:

1. Introduce the participants to Bloom's taxonomy.
2. Require the participants to analyze the cultural presentation and demonstrate their understanding through a media creation. This may be writing, poetry, plays, art, etc..
3. Require the participants keep a journal evaluating the effectiveness of their ideas of increasing the self worth of others.

KNOWLEDGE: The student recalls or recognizes information. The lowest or first level of cognition in Bloom's taxonomy (knowldege, understanding, application, analysis, synthesis, evaluation). The student needs information that she/he can recall before using that information at higher levels of cognitive complexity.

UNDERSTANDING: **Refers to the student grasping the meaning of the intended learning. This is the second level of Bloom's taxonomy (knowledge, understanding, application, analysis, synthesis, evaluation). Evidence of comprehension or understanding includes being able to translate the information into another form of communication, interpreting by summarizing, and extrapolating or predicting based on trends identified.**

APPLICATION: **Using appropriate generalizations and skills to solve a problem encountered in a new situation. The third level of cognition in Bloom's taxonomy (knowledge, understanding, application, analysis, synthesis, evaluation). Activities designed at the application level provide practice in the transfer of learnings.**

ANALYSIS: **Breaking material into parts and comparing or contrasting those parts. Analysis is the fourth level of Bloom's taxonomy (knowledge, understanding, application, analysis, synthesis, evaluation). It enables a student to detect relationships among parts and they way they are organized.**

SYNTHESIS: **Refers to the putting together of parts into a whole using creative and original thinking. The fifth level of Bloom's taxonomy (knowledge, understanding, application, analysis, synthesis, evaluation). The learner must draw upon elements from many sources and put them together into a pattern new to the learner.**

EVALUATION: **The level of thinking at which a person makes a judgment based on sound criteria. There is no right or wrong answer. Evaluation is the sixth level of Bloom's taxonomy (knowledge, understanding, application, analysis, synthesis, evaluation). It involves a combination of all the other levels of the taxonomy.**

This should be taught to students.

RESOURCES:

Taxonomy of Educational Objectives, B.S. Bloom

EXPRESSIONS OF LOVE: DISCOVERING HUMAN WORTH

PARTICIPANTS OF "EXPRESSIONS OF LOVE" WILL RECOGNIZE AND DEMONSTRATE BEHAVIORS WHICH ARE CRITICAL TO DISCOVERING HUMAN WORTH.

AFTER CULTURAL PRESENTATION PARTICIPANTS WILL:

- **RECOGNIZE BEHAVIORS CRITICAL TO BUILDING SELF WORTH.**
- **RECOGNIZE SERVICE TO OTHERS AS A CRITICAL ASPECT OF DEVELOPING SELF WORTH.**
- **STATE AND DEMONSTRATE WAYS THAT THE PARTICIPANT COULD INCREASE FEELINGS OF SELF WORTH THROUGH SERVICE TO OTHERS.**

CONCEPTS: FAITH, HOPE, AND LOVE INCREASE THE VALUE OF LIFE.

GRADE LEVELS: FOUR THROUGH ADULT

SPECIFIC PRESENTATION: INCREASE OF SELF WORTH THROUGH SERVING OTHERS MAY RESULT IN GREAT PERSONAL SACRIFICE.

CULTURAL PRESENTATION # TWO:

Early European explorers to North America were primarily men. When they decided to make this country their home they often married Indian women and started their families. The children of these marriages were the ancestors of the Metis people.

Louis Riel was a Metis who lived in the Canadian Red River Valley. In 1869 the Canadian government negotiated to purchase what was referred to as Rupert's Land from the Hudson Bay Company. The Metis saw that their land and rights needed to be protected during this exchange. Riel had studied to be a priest and a lawyer. His father had also been involved in Metis politics. Louis Riel became a leader in the Metis struggle for freedom and land rights. Reil set up a provincial government during this time of transition. His life was threatened many times. The provincial government eventually tried and executed the man most adamant in his threats against Mr. Reil.

Louis Reil eventually left Canada because of the continued threats to his life. However, at the request of his people, he returned to his homeland to lead in another struggle for his People's land and freedom.

Reil, along with other Metis and Indian leaders resisted the government forces. This resistance was overcome at the Battle of Batoche. Louis Reil was executed by the Canadian government. Many people felt this was wrong.

EXPRESSIONS OF LOVE CONTINUED

For a more complete story of Louis Reil and the Metis People see: Canada's People: The Metis, Caradinaz andRipley

CLASSROOM ACTIVITIES:

TEACHER BEHAVIORS:

1. **Lead participants in brainstorming as to the ways we serve one another.**
2. **Discuss how serving others builds self worth.**
3. **Give Cultural presentation.**
4. **Facilitate discussion related how serving others may involve great sacrifice.**

STUDENT BEHAVIORS:

LISTEN - THINK - MEDITATE - RESPOND

1. **Participants will identify service to others as an honorable way of life by responding in writing to the question: "How did Louis Reil come to be remembered in history?"**
2. **Individuals will develop Mottoes with Service To Others as a major theme.**
3. **Give cultural presentation.**
4. **Large group/class will develop by consensus a group service motto.**

RESOURCES: Please see Cultural presentation # 1

SUGGESTIONS FOR ADDITIONAL ACTIVITIES:

1. **Create a class skit dramatizing an example of a real or created character serving others.**
2. **Write a story describing the consequences of a certain person or profession not providing the service normally expected.**